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THE

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WITH A VIEW OF

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FOR THE YEAR 1855.

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THE

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American Board of Commissioners for Foreign Missions.

LETTER FROM MR. THOMPSON.—No. 3.

MADURA, MARCH 5, 1855.

Secretaries of the American Board of Commissioners for Foreign Missions:

Dear Brethren,—We are in the midst of our meeting with the brethren of the Madura mission. It might seem quite uncalled for, if I should pronounce them and their wives a noble band of Christian laborers; but it is not out of place for me to say that the providence and Spirit of God seem to be still manifestly guiding us, and prospering us in the work for which we were sent.

Yesterday, like many other Sabbaths since we came to India, was a delightful break in the course of our arduous duties. We attended worship at the Madura East station, where is a highly respectable church edifice, seventy-one feet by forty, with a tower, of good proportions, and substantially constructed. The building was well filled, there being about five hundred natives present, all of whom were seated on the floor. Including the missionaries there were two hundred and fifty communicants. The reason of so many being here at this time is, that the greater part of the catechists, and other Christian helpers in the employ of the mission, have come to Madura for the purpose of their semi-annual examination. Of these there are one hundred and twenty on the ground; and a most interesting spectacle it is to look upon such a corps of men, notwithstanding their imperfections, raised up here for the work of teaching, and preaching to this heathen people. It is now twenty years since operations commenced in the Madura collectorate; and the present visible fruits are five thousand nominal Christians, five hundred church members, with such a body of native helpers as I have referred to, and others in preparation to bear a part in the good work of making known the only Savior. The presence of so many commissioned and non-commissioned officers was an exponent of the whole force in the field, and gave a visibility to the operations here, which nothing else could have done, short of assembling all the village congregations in one place.

At the opening of the service two infant children were presented for baptism; one the son of Rev. Mr. Herrick, our missionary at Tirumungalum, and the other a

daughter of one of the native teachers in the seminary at Pasumalie. He is usually called Colton, but his Tamil name is Nullatamby, which signifies, *My Good Younger Brother;* and I am sure that Dr. Anderson, who administered the ordinance, and all of us, regarded him according to the significance of his name. It was a touching and beautiful sight to see the two infants presented simultaneously, and side by side, for the same ordinance; one fair, and the other dark-skinned; one the child of parents born on the Green Mountains, and who have come hither in the dew of their youth as servants of Christ, the other a child of parents reclaimed from heathenism by our missionaries here on the sultry plains of Southern India; and the two receiving the seal of the covenant at the same time from the hands of the senior Secretary of the American Board. There was an illustration, a practical emblem, of the unity in Christ's church, "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all." Of these two staves the one shall be called Beauty and the other Bands; and many thoughts did that scene suggest to us relative to the final ingathering, when secretaries, pastors, missionaries and converts—the sower, and the reaper—those who now go forth bearing precious seed, and the same returning and bringing their sheaves with them, shall rejoice forever in the harvest home.

The sacrament of the supper was truly a eucharist—a season of solemn, joyful thanksgiving. It would be difficult indeed under such circumstances, to repress the overflow of gratitude to Him who gave himself a propitiation for our sins, and not for ours only, but also for the sins of the whole world.

Praying that his special presence may ever be enjoyed by you, I remain your affectionate brother, A. C. THOMPSON.

LETTER FROM MR. THOMPSON.—No. 4.

MADURA, MARCH 21, 1855.

Secretaries of the American Board of Commissioners for Foreign Missions:

Dear Brethren:—Yesterday was a day of peculiar interest to us. The happy issue of our meeting with the Madura mission, of the same length as the general meeting at Ahmednuggur, you will learn through Dr. Anderson. It closed on Saturday last; and on Monday evening, after having enjoyed a season of intimate sacramental fellowship with our brethren and sisters the previous afternoon, we started for Mallangkineru, distant twenty-six miles. We stopped for a part of the night at Rev. Mr. Herrick's, Tirumungalum; but by three o'clock yesterday morning we were in our palankeens, and on our way to the village just named. There is no public road leading directly to it, and our course for the latter part of the distance was literally "across the lots," that is, through rice fields and fields of "dry cultivation," so called, and along the embankments of extensive tanks which are almost numberless in Southern India.

Mallangkineru is neither a metropolis nor a shire town; nor is there any thing in its locality, architecture, history, or productions, to attract a stranger. We were drawn there by a different class of allurements. It was to attend the formation of a church of Christ, and to assist in the ordination of the first native pastor within the limits of our Tamil missions.

The church edifice, toward the building of which the native Christians—though most of them are poor—have contributed liberally, is not yet finished. It is thirty-

four feet by fourteen. The floor, or rather the ground, was partly covered with mats, and a temporary roof had also been constructed of matting; while under this had been made, for the occasion, a lining of cotton cloths or shawls worn by native women, one of which constitutes the entire dress. It could hardly have been better done by American ladies; certainly not with corresponding materials.

Messrs. Tracy, Herrick and Taylor, who had been appointed a committee for the occasion, were obliged, as well as ourselves, to convert the unfinished meeting-house into a bed-room and breakfast-room; for there is not a house in the village which would be suitable for such purposes, though vacated by its human inhabitants. Domestic architecture, in the rural portions of this country, and the habits of living, are but little in advance of the more cultivated tribes of North American Indians.

By half past nine o'clock, every thing had been put in order; and the first signal was given for the people to assemble. The congregation have no bell; but at a cost of twelve dollars they have supplied themselves with a large kettle drum, which can be heard several miles off. In a few minutes the house was filled, and the congregation entered in a body, chanting a native tune. The Christians of Mallangkinern presented themselves first, with garlands of sweet-scented flowers and an offering of fruits for the Deputation and the missionaries. Next a small company of Christians from a neighboring part of Tinnevelly came forward in the same manner; and then a representation of the Madura Evangelical Society. The garlands, according to custom, were placed round our necks by the leaders of these several companies, which were addressed in turn by each of the Deputation.

Ten o'clock had now come, when the second signal was given, and the congregation, to the number of one hundred and twenty or more, seated themselves in an orderly manner on the ground, save that here and there a child walked about, with no more covering than it had when it first came into the world. The doors and windows were thronged by heathen people from the village.

After introductory devotional exercises, and the reading of the Scriptures, the committee of the mission proceeded to organize a church. Eighteen individuals, twelve males and six females, stood up, and gave their assent to Articles of Faith and a Covenant. There were among them those of three generations—Winfred, who was to be ordained, with a daughter, and also his father and mother. The office of deacons being evidently of New Testament authority, the brethren of the newly formed church elected two of their number—Yananmuthu, a man of influence and tried Christian character, and Santanum, who also is "grave, not double-tongued, not given to much wine, not greedy of filthy lucre." Dr. Anderson, whose remarks were interpreted by Mr. Tracy, expressed the fellowship of the churches in India and the United States, closing with the appropriate exhortation, "Fear not, little flock."

The business next in order for the church was to elect a pastor and extend a call to him. Winfred who has labored among them with acceptance for more than a year, was unanimously chosen; and deacon Yananmuthu read the following communication, which had been signed by the male members: "We, the undersigned, Christians of Mallangkineru, District of Madura, choose hereby and invite you, Mr. Winfred, the preacher, to be our pastor for instructing us in the principles of the Christian religion, and to be our spiritual leader. We also do hereby certify that we will not only be obedient to you, but also give you bodily food according to our ability, in recompense for your administration of the spiritual food."

Winfred replied in writing as follows:—"You, the Christian congregation at Mallangkineru, District of Madura, invite me to be your pastor, in order to instruct

you in the principles of the Christian religion. Although I feel myself unworthy to discharge the important duties of that office, yet with a hope that Christ, the Head of the church, and the Chief Shepherd, will afford me the necessary grace, I am willing to live and labor among you in compliance with your invitation."

The congregation having sung a Tamil hymn with much spirit, Mr. Tracy preached a sermon from Ephesians iv. 11—13, on the character, theme and reward of the true minister of Christ. It was in order to a more equal distribution of time, that the discourse occurred when it did, the whole service being regarded as one, though a short recess now took place.

When the audience reassembled, Winfred was examined with reference to his Christian experience and doctrinal knowledge. It appears that his father was converted through the instrumentality of a catechist sent to Tinnevelly by Schwartz, and that he himself was greatly indebted to the faithful labors of the excellent Rhenius at Palamcottah, and to the Senior brethen at Jaffna, among whom he mentioned Mr. Poor particularly. The narrative, as interpreted privately, was full and satisfactory; and in view of his work as a minister of Christ he expressed great delight. His examination on Christian doctrines was also well sustained; indeed, I have attended the ordination of more than one young man at home who did not appear to be so well fitted for the office, spiritually or otherwise, as this humble Shanar. He speaks and writes the English language with correctness; he is well versed in the Holy Scriptures, having some acquaintance with the Greek, and more with the Hebrew; he is meek and fervent, judicious and industrious; and possesses the entire confidence of the community at Mallangkineru, where he is well known, and where his relatives reside.

Rev. Mr. Taylor offered the ordaining prayer, and never were the hands of the presbytery laid upon the head of any one, solemnly setting him apart to the full privileges and responsibilities of an ambassador of Christ, with more pleasure than ours were laid upon this Tamulian brother. There was no faltering in Dr. Anderson's voice when, in giving the charge, he addressed him as "brother"; nor did I ever feel disposed in a right hand of fellowship, to give a firmer grasp than in this instance.

Rev. Mr. Herrick addressed the church as follows: "Dear brethren and sisters. This is a day of peculiar importance. Five or six years ago there were no Christians here. All worshiped dumb idols; none believed in Jesus Christ. By the special favor of God, the gospel was sent here. At first one only believed and was baptized; afterwards others; and your number has since continued to grow." This brother's appropriate exhortations to them to love, honor, and pray for their pastor, I need not detail.

The last hymn was read by Winfred, who also pronounced the benediction. But although the afternoon was now considerably advanced, and the people were dismissed, they manifested no disposition to retire. They were told that the service was through; but not a soul moved toward the door. Finally deacon Yanaimuthu broke out, "To God, who has granted us so many mercies, and has caused his light to shine into the midst of our darkness, be glory forever!" Dr. Anderson addressed a few valedictory words to them, when the good deacon broke forth once more, "We will pray for you; we do pray for all the churches in America. Give our salutations to those Christian friends."

In closing the right hand of fellowship, I stated to the pastor and his people that, as a permanent expression of fellowship on the part of one church, and, indeed, of many churches in the United States, I presented to them a communion service, the gift of a widow lady in my congregation, who had placed money in my hands for

such a discretionary appropriation. As we were retiring by a side door, we heard the last outburst of pent-up emotions: "Give salams, give many salams, to the good lady!"

Now, dear brethren, I cannot send you a printed programme of the services, nor can I picture to you a costly edifice of faultless proportions, with an elegantly-finished pulpit, and luxuriously furnished pews, and an organ with an unrivaled variety of stops, and a well-trained choir. There is no pulpit at all; there are no seats at all in the house. There is simply a hard, mud floor. In all New England there is not so rude a place of worship; nor is there, I venture to affirm, in all the western hemisphere a young flock on which the eye of the Great Shepherd and Bishop of souls rests with a more peculiar interest than upon this feeble band at Mallangkineru. What has God wrought in New England since the first ordination of a pastor at Salem! What may not less than two hundred years witness among the Tamil-speaking people of India!

Most truly and fraternally yours, A. C. Thompson.

INTELLIGENCE FROM THE MISSIONS.

Gaboon.

JOURNAL OF MR. BUSHNELL.

It is desirable that our churches should understand as fully and accurately as possible the trials of missionary life. In this way we shall learn how to sympathize with the brethren and sisters who represent us in heathen lands, and how to intercede for them most effectively at the throne of grace, thereby developing an element of strength, which cannot be estimated at too high a price. Indeed, the success of our endeavors to make known the gospel to the perishing will be very much in proportion to the union of aim and spirit which subsists between those who go abroad and those who send them.

A few extracts from Mr. Bushnell's journal for January and February, 1855, will give us some idea of the trials which the missionary must expect to encounter in Western Africa. At the same time, we shall have new evidence of the urgent need there is that the gospel be sent as speedily as possible to all that part of the world.

War with the Pangwes.

January 15. Our ears are again distressed by the din of war-horns and drums, and our hearts are pained by accounts of rapine and murder. A few days since a Bakĕlĕ woman was shot by Pangwes, and portions of her body were cut off and carried away to be eaten. In revenge, the people of her town ascended the Nkâmâ some twenty miles last night, and killed several Pangwes, who had no part in the contest. This morning the warriors, in three large canoes, passed down the river, with music and dancing, rejoicing greatly at their success. This evening the women and children belonging to their towns are flocking here for safety. The war has commenced, and no one can leave his home without being liable to meet a savage foe by the way, or lurking in the mangroves by the river's side, ready to take his life.

Under the same date, however, Mr. Bushnell makes another entry of a more pleasing character. It is as follows: "To-day we have resumed our school, after a vacation of two weeks. It was gratifying to see the joy which the children manifested when I went to their towns to bring them to school; but it was painful to behold the tears of many who desired to come, but whom I was obliged to refuse for want of funds."

Superstition—Marriage.

24. Early this morning we heard the fetish horn on the opposite side of the river. Upon inquiry, I was informed that something had been stolen, and that this horn had been blown to induce the guilty person to confess the theft and make restitution. If he did this immediately, he would live; but if not, his body would swell to an enormous size and burst. So exceedingly superstitious are the people, that this device commonly proves successful.

30. We have recently had a specimen of a native wedding. One of our school girls, about thirteen years of age, has

gone to live with her husband in another town. She was betrothed several years since by her father, without any regard to her wishes. At first the father received a variety of articles, such as iron bars, guns, iron pots, plates, brass rods, cloth, &c. Additions have been made at different times, making in all twenty five or thirty different articles, and worth perhaps thirty dollars. A few days since the bridegroom came, accompanied by a number of his friends, and claimed his bride. The company remained, feasting, dancing and singing, until yesterday, when the father told the bridegroom that before he received his wife he must go to the forest, and kill him a wild deer. He and his friends started immediately; and they have since returned with a deer, a porcupine, and a large bird. This being satisfactory, the father gave his consent; and the bride, after going through various fetish rites, was arrayed in native finery, and conducted to the beach, where she embarked in her husband's canoe with him and his friends. Marriage here is but little different from the slave trade; and the wife is treated but little better than a slave.

Increase of Intemperance.

After reading the subjoined extract, the reader will doubtless join Mr. Bushnell in saying, "Oh, that these poisonous streams, which have their sources in Christian lands, and are fast destroying the people around us, might be dried up!"

February 5. Lately the India rubber trade has rapidly increased; and now all the principal towns in this region have factories on a small scale, kept by native traders from below. These are generally supplied with rum; and the desolating effects of the article are beginning to be seen on every hand. Heretofore but little rum has reached this region. Occasionally a few gallons of the poison have been received, when a large tooth of ivory was sold; but, divided among the multitude, it was soon exhausted. Now, however, it comes in barrels, and is retailed in small quantities to every one who can obtain a piece of rubber of a few inches in length. Its legitimate fruit appears in the grossest forms of dissipation, mid-night and all-night revels, quarreling and fighting with knives, spears and guns.

Intoxicating liquors affect the black man and the Indian very differently. The latter will drink himself drunk, and lie down, and sleep himself sober. But not so with the people here. When they drink, instead of being stupefied, they become maniacs, and so are prepared for any deed of violence. I have seldom seen one "dead-drunk."

On the 20th of February, Mr. Bushnell made the following entry: "Yesterday and to-day I have been out visiting and preaching among the towns on the river below Nĕngenĕnge, and I was gratified with the interest which the people manifested in my labors."

Thessalonica.

LETTER FROM MR. MORGAN, APRIL 17, 1855.

A Jewish Book.

Mr. MORGAN describes a recent effort to arrest the progress of Christianity among the Jews of Thessalonica. Such spasmodic struggles are signs of coming changes; they should prove, therefore, incitements to more earnest effort on our part.

A small book against Christianity, printed at Smyrna, and issued here by the Chief Rabbi himself, has made some stir. It is the work of an ignorant Rabbi, who formerly lived at Bagdad. He divides his treatise into three parts, and examines Christianity by the light of philosophy, the prophets, and tradition. He states in his preface that he has prepared a large work on these subjects; and in order to induce his co-religionists to aid him in publishing it, he sends them this book as a specimen, from which they can judge how important to the interests of their faith it is that the whole be published. He intimates, in his letter to the Chief Rabbi, that he is contemplating a journey to distant and enlightened Christian lands, and that they will hear him and rejoice. I had received intimation of the expected publication of the work; and on its arrival I sent my compliments to the Rabbi, and asked him to furnish me with a copy. The reply I received was that there were none to be had; and the Jew whom I sent, was reproved for telling me that there was such a book. Before I succeeded in procuring a copy, I was told,—what I have since been assured was true,—that the Rabbi, at the suggestion of more than one influential Jew, was obliged to stop further issues of the book, and send the remaining copies back, accompanied by a letter to the author telling him that the Jews of Salonica

want no such book and no more of the same sort. It is, indeed, the most astonishingly and stupidly suicidal thing I ever saw. No half-candid person could read it, and not be convinced that Judaism was false, and Christianity as likely to be true as anything else. It is in the form of a dialogue between a Jew and a Christian; and though the Rabbi furnishes the Christian with arguments, they are in nine cases out of ten stronger than his opponent's. The Jew says, "The Sanhedrim condemned Jesus to death as an impostor. How could he be the Messiah?" The Christian replies, "So did the Sanhedrim condemn Jeremiah to death. Was he, therefore, a false prophet?" The Jew gives him this overwhelming reply, "Oh, there is all the difference in the world. Jeremiah was a good man, and Jesus was a bad man." Some of his Christian's statements he simply denies; to some he brings forged counter-proofs; to some he opposes only reviling and abuse.

Favorable Indications.

The following paragraph is encouraging. We may hope to see great changes among the seed of Abraham at Thessalonica, if our faith shall bear any proportion to the readiness of our gracious Lord to bless his ancient people.

During passover we had a great deal of controversy, as well as pleasant religious conversation. We can see reason to hope for great and glorious things for this city. The knowledge of the truth is spreading, and leavening the Jewish mind. We are much interested in one man, of a very respectable family, who came first as an opposer and defender of the Talmud, but now sits quietly, and listens calmly to our reasons. I had one day a long and interesting conversation with him on the question whether a Jew could profess Christianity in this city. He then admitted to me that he saw such strong reasons in favor of Christianity, that he no longer could trust in Judaism. I closed the conversation with a prayer for God's blessing on him, to open his eyes, and guide him to the truth, and give him strength to take up any cross. He was present this morning at family prayers, which were conducted in Spanish. He took a New Testament, and read in his turn. I hope we shall see him, and hundreds of others in this city, humble, earnest, self-denying followers of our blessed Lord.

Smyrna.

LETTER FROM MR. PARSONS, APRIL 11, 1855.

The Jewish School.

It is already known that Mr. Parsons has opened a school for Jewish children at Smyrna, under very favorable auspices. The following extract, from a letter dated April 11, will show that the enterprise continues to be quite promising.

The winter session of our school was closed, March 9, by a public examination, parents and friends having been invited to attend. A number were present, and appeared to be deeply interested, as also highly gratified with the progress of the pupils. The most interesting part of the exercises was the examination in biblical history and chronology. Some saw and remarked upon the direct bearing of this branch of study upon our main and well-known purpose of showing that the Messiah has come, and that Jesus of Nazareth is the Messiah. Since the close of the school the Jewish community has been in a state of excitement beyond any thing which we have yet seen. Words have dropped from the lips of the pupils, which have carried alarm into the heart of the sanhedrim.

And they have reason to be alarmed. My only wonder is that they have allowed the boarding department to exist so long, particularly as it is very widely known that the eldest of the four boarding scholars has become to such an extent convinced of the truth, as to renounce many of the more glaring absurdities and idolatries of Judaism. We have some hope, indeed, from his uniformly serious deportment and manifested sense of sin and need of salvation, that the truth as it is in Jesus has been impressed upon his heart. We cannot say that he has been renewed; but to every appearance the good seed has fallen into good ground, giving the promise of fruit to the glory of God. He has planted himself upon the word of God, which he uses constantly in answering those who oppose and revile him. His father is exceedingly frightened. He says, "What is this? I sent my son to the Greek school two years, and he did not become a Greek. But here, after being a few months with the Protestants, he is becoming a Protestant!" The family is

connected with the first families in Smyrna, the mother being a relative of the Chief Rabbi. On this account, they are very much afraid of the boy's Protestant tendencies. The father has undertaken to argue with the lad to dispel these new notions; but the latter appeals to the Scriptures, and demands that his reason should be satisfied, by an examination of the word of God, that the Protestants are wrong in their interpretation of the prophecies. This satisfaction the father being unable to give, the lad becomes confirmed in his convictions, and the father becomes vexed and angry. Instead of answering him, he beats him on the head, and threatens to cast him off.

During the vacation the lad has come to me almost daily to recite his lessons, which, of his own accord, he continues to learn; and for this purpose he is with us in the morning and evening, so as to be present also at our family worship. He has been making constant progress in the knowledge and belief of the truth. Being forbidden at one time to visit me unless accompanied by some other one of the family, I began to fear that we should not be able to get him again as a boarder. But his father has procured a book, written four hundred years ago, which contains all that he has desired as a refutation of the claims of Jesus of Nazareth to be the Messiah. The lad now assured me that by promising to read it he will be allowed to come again to us.

Such is the excitement at Smyrna, growing out of the fears described above, that Mr. Parsons thinks there may be great difficulty in continuing the boarding school, at least for the present.

A Jewish Physician.

The individual referred to in the following paragraph is the person described in the May Herald. Christians in this country should bear him on their hearts.

The young physician mentioned in my last appears to have fully embraced the truth. Whether he will have grace enough to bear the reproaches and losses which in an eminent degree await him, if he openly acknowledges his attachment to Christ, remains to be seen. Every effort has been made, whether by way of flattering promises, or by terrible threatenings, to get him away from us. He has been repeatedly invited to dine with the Chief Rabbi, who has sought by kind words to win him back. At length the Rabbies have proposed that he either take an oath that he will not come to me, or that he return to the interior whence he came, telling him that if he does not do one or the other, they shall make it impossible for him to live in Smyrna.

There are other indications, Mr. Parsons says, that the darkness is giving place to the light of divine truth.

Aintab.

LETTER FROM MR. SCHNEIDER, MARCH 27, 1855.

Koordish Movement.

THE intelligence contained in the following extract has a peculiar significance and value at the present time.

A development has recently been made among a tribe of Koords in this vicinity, which it may be well to notice. They are called Dunnaiya, and live near the Euphrates, between Biredgik and Oorfa, consisting of some four hundred families. They call themselves the followers of Christ. Having learned that there were some persons in Biredgik who adhered to the gospel, one of their number, a man of influence, went to these Protestants, and asked for some one to teach them and their children. Koords are generally regarded as believers in Mohammed; but this tribe do not receive him as a prophet, and so are considered by the Mussulmans as heretical. A Mohammedan from Oorfa went among them with the express object of converting them to his faith, but without any success. A Catholic priest also visited them, with the design of bringing them over to Romanism; but I cannot learn that he gained his object. The proposition has been made that one of the Protestants of Biredgik go among them, in the double character of a peddler and colporter, thus supporting himself by his trade, and at the same time giving them all the instruction which he is capable of imparting, and they are capable of receiving. Though I have no positive information, I presume some one has gone on that errand. In this way we shall gain more correct information in regard to them, and shall be enabled to decide better as to the means, if any, to be used for their benefit. It is a discouraging circumstance, however, that they do not live together, but are scattered in

groups of five, ten, fifteen families or more, over a considerable district. Who can tell but that next after the Christians of Turkey the rude and uncultivated Koords are to be the first in receiving the gospel!

Kessab.

The tidings received at Aintab from the different out-stations continue to be very cheering. Of one of these points of interest, well known to the readers of the Herald, Mr. Schneider speaks as follows:

In Kessab the progress has been so marked as to lead the Armenians to use every means in their power to check it. One expedient which they have employed, has been to call Romanism to their aid. By declaring themselves Catholics, they hoped to secure the protection of the French, and by their influence to be able not only to carry on measures of persecution, but also to escape paying taxes to the Turkish government, in whole or in part. From such worldly motives, and not from any love or regard for popery, a number of Armenian families declared themselves Catholics. As was natural, many discussions took place between the Protestants and the Catholic priest; and these discussions have greatly diminished the predilection for Romanism. Several of the leading Protestants recently met him; and, after much conversation on other topics, the discussion turned on the second commandment, the Protestants maintaining that the ten commandments had been altered by the Catholics, appealing to their catechism, which has been introduced in that place. The priest was very unwilling to have the Bible produced for the purpose of comparing it with their catechism; but as the matter was urged, he was obliged to consent. When it was brought he said, "I do not receive your Bible." It was replied, "Produce your own Bible." The priest then said, "I neither receive your book nor our own." It was replied that if he was a Christian, he must of course receive the Scriptures as the inspired word of God. The priest replied, "If the Old Testament is true, prove it." Their answer was, "We will prove it from the New Testament." He replied, "I neither receive the New Testament nor the Old." Having thus declared himself, in an open and public manner, an unbeliever in the inspired Word, the Protestants remarked that as he rejected the Bible, there was no use in further talking with him, and asked for some one else with whom the discussion might be carried on. The influence of such infidelity in their spiritual guide has loosened the hold of the Catholics on the Armenians; and the number of their adherents has been much reduced.

Marash.

Mr. Schneider refers to the station which Messrs. Beebee and Perkins are to occupy, as soon as the necessary arrangements can be made, in the following language:

Mr. Bebee has kept you informed of the state of things in Marash. Every week we continue to receive intelligence of the most cheering kind. The whole Armenian community seems more or less agitated. Recently little companies of ten, twelve, fifteen, or more, have been formed for reading the Scriptures, and comparing with them the errors of their own church, and testing the correctness of the sentiments advanced by the Protestants. This is a most hopeful movement. You may remember that several years since the same thing was done here. The Armenians met, to the number of two hundred, and even three hundred sometimes, it was said, to read the word of God, and see if these things were so. Now almost all their leading men are Protestants, one of whom is studying for the ministry, and another is a colporter; while many others have joined us. It will probably be so in Marash. The object of the people there, they say, is to find out the truth; and if they shall be convinced that it is with the Protestants, they will join them. It is not to be expected that all, should they arrive at that conviction, will ever really embrace our views. But that many, if not most of them, will do so, our experience in Aintab seems to justify us in expecting.

Marash.

LETTER FROM MR. BEEBEE, MARCH 15, 1855.

Messrs. Beebee and Perkins, who have been requested to commence operations at Marash, are still at Aintab, waiting till certain arrangements preparatory to their removal shall have been completed. In the meantime, they are studying the language in which they hope to preach "the unsearchable riches of Christ," in order that as soon as possible they may "make full proof of" their "ministry."

Leaven working at Marash.

Mr. Beebee begins his letter by saying that the intelligence from his proposed field of labor is "of the most interesting and cheering character." In proof of this statement, he gives the following narrative.

One evening, not long since, an Armenian made a party, inviting quite a number of his neighbors of like faith with himself. Among them were a priest and his son, the latter being a teacher in one of the Armenian schools. After all had assembled, the host sent privately for our native helper, who immediately repaired to the house, with one or two Protestant brethren. On entering, they saluted the priest and his son, who would not deign to return their salutations, but upbraided the host for bringing Protestants into his house. Their touch was declared to be as polluting as that of the foul Serpent himself. It was also insisted that unless our friends were sent out of the house, they themselves would withdraw. The host replied that the Protestants had come at his special invitation; that it was his wish, as well as that of the company, that there should be a discussion of the points in dispute between them and the Protestants. The priest replied that he had no desire to discuss with those who carried as many as sixteen priests in their pockets; referring, no doubt, to the New Testament, which the Protestants very frequently, and especially on such an occasion, carry with them. The whole company responded substantially, "How is this? You pretend to teach us the truth as it is revealed in the New Testament; and what are we to think now? That you do not teach the truth? Or that you do not yourself believe what you teach, and are afraid to declare to these men what you believe and teach? If the truth is with you, let these men know what it is, that they may embrace it." The priest, finding himself in a dilemma, was forced to consent to a discussion.

The Protestants then presented their Testaments. But the priest and his son objected to these, as being Turkish and full of errors. The Protestants next asked them to bring forward theirs; but the priest and his son again objected, saying that they had no need of a Testament; that they had it all "in their belly;" meaning that they had it all by heart. A Testament, however, was brought in requisition before the close of the discussion, which lasted from three to four hours.

The Protestants objected to the worship of pictures by the Armenians. They were told that the practice could be justified from the Testament. Whereupon they demanded the text which warranted this practice. The priest's son, taking the Testament, began to turn over the leaves in quest of a proof-text, while a profound silence reigned in the assembly. He continued fumbling the leaves about fifteen minutes, when one of the Protestants reminded him that according to his assertion he had the whole of the New Testament in his belly. Suffice it to say, no proof-text was found; and the priest was so hard pressed, that he ended the discussion by remarking, "If you are right, and have the truth with you, well and good. Have your way. And if we are in the wrong, why, we will believe it to be true, and have our way." Of course, the fact of this discussion, and of the total discomfiture of the priest, could not remain a secret. It was soon known to the whole Armenian community, much to the chagrin of many.

Not many days after this discussion, a priest, in passing the shop of one of the Protestants, called and entered into conversation with him. Other Armenians came in also to listen. Presently the priest made some statement, for which the Protestant immediately demanded proof. On hearing this, the Armenians remarked to their priest, "You had better go along. Go along, and do not stop here any longer. We shall only be disgraced again, if you do. These Protestants always demand proof."

The priests have tried to quiet the people by telling them that soon there is to be a synod at Constantinople, when all these things will be discussed, and something brought forward in favor of the church which the Protestants cannot answer. But this assurance has not seemed to satisfy all, for twenty have recently renounced the church, and joined themselves to the Protestants. Others who have not yet left the church, say that they will do so when the missionaries come. Others still have left the church, but have not yet declared themselves Protestants, and meet frequently for the purpose of examining the Scriptures.

The brethren at Marash are waiting with a good deal of anxiety, if not some degree of impatience, for the time to come when Mr. Perkins and myself shall take up our residence among them. They even say, "Come now. Your presence will help us, even though you may not be able to preach to us."

Sivas.

LETTER FROM MR. BENJAMIN PARSONS, MARCH 26, 1855.

SIVAS has not yet been formally occupied as a station. But Mr. Benjamin Parsons is at Tocat, hoping to commence operations in this city at an early day. Meantime he is in constant communication with the native assistant there, who has reported the facts which are embodied in the following paragraphs.

Tokens of Good.

A Turkish female was induced, some weeks since, to institute upon false pretences a claim to the dwelling, of which our earnest and devoted brother Hagop Agha has had peaceable possession for the last dozen years. As the Pasha was known to favor her suit, our brother had, of course, much reason to fear a forcible ejectment from his own premises, and for that reason concealed himself from his enemies. With a view, however, to settling the difficulty, he drew up a petition, and called upon the Pasha, but on presenting it was asked in an angry manner, "What are you doing here?" He was threatened with immediate banishment, and has as yet obtained no redress.

The Pasha forthwith had a secret interview with the Armenian Bishop, during which he ordered this dignitary to excite the Armenian population against the Protestants, saying, "We do not wish these men to remain in the city." But the Bishop said, "We have no controversy with them; we have nothing whereof to accuse them!" The Pasha then summoned the Imaums before him, and tried to render them hostile to the little Protestant community, saying, "These men blame our religion, and call our Mohammed a false prophet." But the Imaums replied, "We have no bad thing to say against them!" Thus the purposes of this "enemy of all righteousness" are frustrated, even by those from whom he hoped for very ready cooperation, and from whom the Protestants verily had much to fear.

A few days since Baron Yeghia had a discussion with several bigoted Armenians, headed by a priest. The points at issue were baptismal regeneration and the anointing of pictures. Our brother demonstrated from the Scriptures the falsity of their views respecting the doctrine of regeneration. He then remarked, "Your liturgy teaches that the Holy Spirit pervades the oil that is applied to pictures of the Virgin and the Saints, and that those pictures, when thus anointed, are endued with a divine efficiency. And do you believe that the Spirit of the Holy God dwells in such mere inanimate substances?" The Armenians inquired of the Priest, "Does the liturgy contain any such doctrine?" To which he replied, "I do not know." Thereupon with a smile of contempt they said, "Are not you our priest? Is it not your business to teach us? If you do not know our liturgy, who does?" Our brother adds that a considerable number of Turks are desirous to obtain, for private reading, copies of the entire Scriptures in Turkish; and that about twenty Russians, now at Sivas, are calling for copies of the New Testament in the Russian and Bulgarian languages.

In view of these facts, Mr. Parsons says: "Such things show beyond all question that the truth as it is in Jesus is making progress in the city of Sivas. Light has sprung up amidst gross moral darkness, and is steadily spreading far and wide among these fertile vales and on these rugged mountains. Those who have hitherto deemed themselves secure in the strong-holds of Satan, are beginning to have a sense of danger which, we hope and pray, will drive them to the Lord Jesus Christ, the only hope set before them. There can be little doubt, that the number is already very large, and rapidly increasing, of those who, whilst holding a nominal connection with the old Armenians, are convinced that their church must undergo a thorough reformation both in faith and practice, or be no longer considered a church of Christ."

The following statement, with which Mr. Parsons closes his letter, will be read with satisfaction: "The work of reformation is by no means confined to nominally Christian churches. Mohammedans are becoming interested in the great doctrine of salvation by the cross. And, surely, 'the signs of the times' warrant the belief that, ere many years shall have passed away, the crescent will give place to the cross. More than a hundred years ago, the English translator of the Koran said, 'The Protestants alone are able to attack the Koran with success; and for them, I trust, Providence has reserved the glory of its overthrow.' But a greater than Sale has said, 'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'"

Arabkir.

MR. CLARK'S VISIT TO DIVRIK.

THE Protestants of Divrik are subjected to severe trials. Not only is the Armenian church

bitterly opposed to them, as was to be expected; but the Turkish authorities have failed, it seems, to grant them that protection to which they are entitled by the law of the empire. In these circumstances, the friends of the mission in that place have frequently requested Mr. Clark to visit them. It gave him great pleasure to comply with their wishes not long since. His account of what he saw and heard, presents a deeply affecting picture.

Trials of the Brethren.

Taking with me our Boanerges, after two days' travel through a region inhabited only by Koords, we were cordially welcomed by the Protestants of Divrik, in a manner that left no doubt that they were glad to see us. The Protestant community here is composed of ten houses, comprising sixty or seventy individuals. One of their number has a school of some twenty pupils. They have no preacher; but they meet together every Sabbath. The teacher reads a sermon; afterwards they read the Bible, converse, and pray together.

They told us of their trials. It was a sad story. I had heard before of their persecutions; but I had formed no just idea of the case. I was pained beyond measure, however, when I actually saw their sufferings. They had been treated, indeed, as the offscouring of the world. They were regarded by the inhabitants as a few insignificant men, who, if they suffered even unto death, had no right to complain; or, if they had the right, would not have the boldness to do it. They were insulted, therefore, beaten and stoned, without mercy. If they complained to the authorities, they only received insult and additional abuse. I will give a single instance for illustration.

Some two weeks before the time of our visit, one Sabbath morning, a Protestant, on his way to the place of worship, was seized by six or seven drunken Armenians, most cruelly beaten, and nearly killed. His friends carried him home, thinking that he would soon die. Two of the Protestants went to the Governor, and asked for justice. But instead of justice, they received insult, and were even imprisoned for representing the matter. This act emboldened the perpetrators of the outrage; so that they boasted throughout the city that they would kill all the Protestants. This brother rose from his bed, the first time after his beating, to see me. He had suffered intensely from pains in the chest; and it was with the greatest difficulty that he could breathe at all. Poor man! He died about a week afterward, a martyr to the truth.

I visited the Governor, and said many plain things to him. I demanded protection for the Protestants, and told him that his conduct would be reported at head-quarters. He tried to apologize for the past, made many promises that he would do well in future, &c.; but he is a bad man, an unjust judge, and will only do right through the fear of losing his office. The Turks (as well as Armenians) of Divrik have supposed they could treat the Protestants with impunity, and that there was no one who cared for their protection, or would raise a voice in their defence. The Armenians here are thick-headed, ignorant and prejudiced. The Protestants, from fear, have not dared to preach the truth publicly; hence the light has not been greatly diffused. Indeed, the Armenians of Divrik seem like a different race from those of Arabkir. In the former place, they are uncivilized, conceited, ignorant; in the latter, they are refined, social, intelligent. In the city and the large villages around, there is a wide field for cultivation; but men are needed for laborers who are willing to hazard their lives for the Lord Jesus.

We had two services on the Sabbath, at the house of the teacher. I preached in the morning to about thirty. Margos preached in the afternoon; and all who had ears, for some distance around, were compelled to hear. About thirty were gathered in the room, and as many more listened from without. The Protestants of Divrik are excellent brethren, and dwell together in the love of Christ; but they need a baptism from on high to make them bold for the truth. Their sufferings have been great, and they need the sympathy and prayers of all Christians.

From letters received by Mr. Clark, since his return from Divrik, he understands that the Governor is now granting to the Protestants full protection.

MR. CLARK'S VISIT TO EGIN.

MR. CLARK made another excursion to Egin, where he was introduced to a somewhat different scene. His narrative only confirms the opinion so frequently expressed, as to the severe and protracted contest which the friends of the truth must expect to carry on with the enemies of spiritual Christianity in Turkey.

A divided Family.

I took with me Baron Nicholas, a native of Egin, and one of our helpers, who has suffered much on account of his firm adherence to the truth. It was just one year since he had been driven away, having been obliged to flee to save his life. We went to his former home, where we found his mother and sister, both of whom had bitterly opposed him, and disowned him. His mother received us into the house, though the reception was not very cordial. Soon after our arrival, the sister was persuaded by some of the Armenians to leave, and go to the house of a relative during our stay, for fear of Protestant contamination.

In the evening, several Armenians called upon us, however, all enlightened individuals, and friends of the truth. The next morning we sent our respects to the Vartabed, adding that if it was his pleasure, we should be happy to make him a friendly call. With his *salaams* he sent us back a cordial invitation. We found him in his room, engaged in conversation with some of the merchant princes of the city. He was clothed in a splendid robe of sable; and his staff of office stood by his side. He received us with considerable pomp and ceremony, and professed in extravagant terms his high regard and his deep friendship for us. I thanked him, and said that friendship became our duty, as having professedly the same object in view, namely, the salvation and enlightenment of his people. We then conversed upon the blessings of the gospel, and our solemn obligations to enlighten those who were ignorant of the way of life through faith in Christ. It was very apparent, however, that his professed friendship and love for the truth were all a pretence. Having gained his assent, though reluctantly, to the sentiment that we ought to love all men, even our enemies, and that this was one of the prominent features of true Christianity, I said that I had a favor to ask in behalf of the native brother who was with me. I gave a brief account of the persecution to which Baron Nicholas had been subjected one year before, on account of his becoming a Protestant; and that even by his (the Vartabed's) command, his wife had been forcibly taken from him, &c. I had now to request that he would, by the same authority, send back the wife for a personal interview with her husband. He assured me he would send a messenger at once to bring her.

Mr. Clark, in another part of this communication, refers to this topic again, writing as follows: "The Vartabed sent one of his men to inform us, that the wife of our helper declined to return, saying that she wished not to see him. We knew very well that this was all deception, as we were told on good authority that she would have been pleased to come, if her friends had permitted. We could have obtained her by sending an officer; but as our helper would leave the day following, we thought little would be gained. As he will again return to his native city in a few weeks to reside permanently, it was thought best that the matter should be deferred."

Another Sufferer for the Truth.

The sympathies of Christians in this country will naturally be excited by the subjoined narrative.

A young man, having become a Protestant some months before, was imprisoned for debt. An old Armenian had brought an account against him of six hundred piasters, which his father was said to have incurred some twelve years before. The matter was brought before the Governor, who refused to have any thing to do with it, knowing it was all for persecution. The Armenian then employed false witnesses to establish his claim, wrote to the Pasha, entered a complaint against the Governor, and obtained an order for collecting his debt. Consequently the Governor was compelled again to imprison the Protestant. Matters were in this state, at the time of our visit. We went to the Governor to investigate the facts in the case. He received us very cordially, gave a full account of the matter, stating at the same time his belief that it was a false charge; but he, having received orders from the Pasha, could not do otherwise. He said he had in every way possible assisted the young man, and would continue to do so. He requested me to write to the Pasha, stating all the circumstances; and he wished me to say from him, that it was all the result of persecution. He said, moreover, that until he heard from the Pasha, the young man should enjoy his liberty. The Governor then made many interesting inquiries respecting Protestantism, and I was happy to find that from his former conversations with the young Protestant referred to, he had obtained clear and definite ideas of Christianity. He then spoke of the strong feeling of opposition that characterized the Armenians of Egin, and then said that to his knowledge there were a large number of Protestants in the city; but they were

not yet strong enough to brave the terrible storm that would certainly come upon them. He answered us that what was in his power, he would promptly do for them.

After this conversation we accompanied the Protestant home. He has an interesting wife and three lovely little girls. My heart felt sad in seeing the condition of this persecuted family. Repeatedly had the man been publicly anathematized in the old church, and all had been forbidden to have any intercourse with him. Consequently, no one dared to speak with him openly, or sell him a thing in the market, not even bread to sustain life; and had there been none but Armenians in the city, he must have perished; but the noble Governor and other Turks befriended him. His wife is as firm a Protestant as her husband, and though repeated attempts have been made to separate them, she has resisted them with a noble spirit. Cut off from all sympathy with their people, they are alone, though in the midst of a large city. No, they are not alone; for Christ dwells in that little family, their comfort and consolation. The little ones, though they had never seen a Frank before, seemed to regard me as their friend, and were anxious to show me that they had learned to read about the Savior.

But this man is very bold for the truth; and we believe is now doing much good. He talks openly in the streets and market, whenever he can find those who will listen; and as none dare converse with him openly, he is highly favored in often having an audience to which he can preach without interruption. Many, however, converse with him privately.

The latest tidings from Egin, received at Arabkir, were cheering; and Margos (Boarnerges) had gone thither.

Diarbekir.

STATION REPORT.

MR. WALKER has drawn up a full and interesting history of this station for the year 1854 In describing the changes which have occurred in the missionary circle, he speaks with regret of the loss of Mr. and Mrs. Dunmore, who were obliged to remove to Arabkir on account of her failing health. The arrival of Dr. and Mrs. Nutting, in these circumstances, was very timely. The presence of an English Consul at Diarbekir marks a new era. There is protection now for the station, such as was not previously enjoyed. The friendly disposition of the Consul is appropriately referred to.

Progress.

Passing to the state of the missionary work at Diarbekir, the report proceeds as follows: "The year came in with darkness and clouds. There were enemies without and within, as also disaffection and strife; so that our hope of good well nigh failed. Our Sabbath congregation was continually decreasing, until at length the usual attendance was but sixty or seventy. A very few, after being open Protestants, returned to their former corrupt churches. A larger number held themselves aloof. The taxes were still unadjusted, notwithstanding a strong firman; and, by the imprisonment of one and another of our community, we were subjected to continual annoyance." Still a church was organized on the 16th of April, consisting of eleven members, all of whom thus far appear well. Some of them, indeed, give the best evidence that they are the children of God.

It being thought desirable for Mr. and Mrs. Walker to spend the summer at Aintab, the station was placed under the care of native agency. At the close of the autumn, however, our brethren found the prospects of the Protestants much better than they anticipated. The disaffected party had returned; and some of them were earnestly laboring for the dissemination of the doctrines, which a little while before they had labored to controvert. "Our congregation," the report says, "has steadily increased; and a large and attentive audience, varying in number from one hundred and sixty to two hundred and twenty, listen each Sabbath to the preaching of the Word. But we greatly need the presence of the Holy Spirit to impress the truth upon the heart. No new members have been added to our church during the year; but we trust that there are some suitable candidates for our next communion."

The Leaven Working.

Mr. Walker makes some interesting statements in regard to the feelings of nominal Christians towards "this new way." "Not merely from the Armenian and Jacobite churches," he says, "do we have constant accessions to the number of our hearers, but also from the Catholic church, though fierce persecution and imprisonment are the consequence. A large portion of the Jacobite church are pretty thoroughly convinced of the truth of Protestant doctrines, and of the emptiness and folly of their own vain rites and ceremonies. Some openly avow that they retain their connection with their old church merely to

fight against it, and weaken the hold of its corrupt doctrines and ceremonies on the minds of men, hoping to turn the whole community in a body to Protestantism. The people demanded that the Bible in Turkish or Arabic should be read in the church, instead of the ancient Syriac, which is to most of the people a dead language; and the Bishop was forced to yield to the request But finding at length that this was rapidly undermining his influence and that of the priests, they secretly removed the Scriptures from the church. But they have found that the Word of the Lord is not bound. The deacons or readers carry their own Bibles; and when the Bishop and priests lecture upon the duty and efficacy of picture worship and prayer to the Saints, the deacons will read Jer. xliv. 9–20, and Matt. iv. 10. If they enjoin the strict observance of their appointed fasts, the deacons will read 1 Tim. iv. &c. When the Patriarch who resides at Der Zeifran sent recently for his accustomed annual donation, they refused to give anything, returning word that if he attempted to compel them, they as a body would become Protestants, and renounce all subserviency to him. The position of the old Patriarch in his mountain monastery, therefore, much resembles Bunyan's Pope, who, 'though he be yet alive, is by reason of age, and also of the many shrewd brushes he hath met with, grown so crazy and stiff in his joints that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.'"

Of the movement in the Armenian church, Mr Walker cannot speak with the same confidence. "Yet some," he says, "have come out of it, and joined our community, of whom we have much hope that the truth may make them free, not only from the shackles of error and superstition, but also from those of sin and death. Many who were violent opposers a year since, have begun to receive the word with meekness." An earnest plea for an interest in the prayers of churches in this country closes this part of the report.

Education.

The schools have been in a flourishing condition during most of the year. The Bible is the principal text book; and children make far more progress than is seen in the other schools. They read in their own tongue; and because they understand what they read, an interest is excited, and the mind awakened. The boys' school is becoming too strait for the number of scholars, and it was expected that as soon as the winter was gone, the pupils would remove to the court, which was roofed the previous year for a place of worship. The number of boys is between forty and fifty; and they are from nearly all the Christian sects in the city. They love the school, and often become regular attendants of worship, "although their parents cannot be induced to attend." "We think," says Mr. Walker, "that in few places in the empire is there a better appreciation of the value of education than in Diarbekir; and frequent are the applications which we have from those who wish to pursue higher branches." "The same fact is indicated also in the sale of books, which is surpassed at few, if any, of the stations in the land."

Other Places.

The influence of the missionaries in Diarbekir is felt at other points. Their watchful care is needed, moreover, in places that lie beyond the circle of their personal efforts. "Of the out-station at Hinee," Mr. Walker writes, "we cannot report so much progress as we could desire. Opposition to the truth has continued; and our poor Protestants have suffered much unjust imprisonment and oppression. Our native helper has been beaten in the streets; and at one time he was obliged to flee. But the little company have endured all these things manfully; and we hope it is not in vain. Through the energetic effort of our excellent Consul, the former Governor has been deposed, and another appointed. The little congregation and school continue about the same; and a recent letter from the native helper asks that a church may be organized there."

The following extract will be read with special interest. "We have reason to hope that in the village of Cutterbul, just across the river from Diarbekir, a work of great promise is begun. For many months several men of the village have attended our services in the city, and become thorough Protestants. The truth has spread in the village. The leading deacon persists in the right to read the gospel in the church, and to explain it in accordance with its obvious import. Of course the priests make a strong opposition; and there is much discussion. Even if a great body (which we confidently hope) do not become avowed Protestants, they can never settle down again into the same ignorance of God's word and their own duty. We have taken a house, and opened a promising school taught by one of the members of our church. We hold occasional services there on the Sabbath. We look and pray for a blessing upon souls." From this place we shall doubtless hear again.

Ahmednuggur.

TOURS OF MESSRS. BALLANTINE AND BARKER.

Since the present year commenced, Messrs. Ballantine and Barker have made two excursions

for the purpose of proclaiming the unsearchable riches of Christ. The first of these tours occupied less than a week; to the second an entire month was devoted. It is proper that the Herald should contain a brief notice of both.

Visit to Kolhar.

It was on the evening of January 1, that Messrs. Ballantine and Barker set out for Kolhar, thirty-six miles north-east of Ahmednuggur, to attend a "pilgrimage." On their arrival at that place, they found thousands of people assembled in honor of the goddess Bhawâni, who is supposed to have power over cutaneous diseases. "We saw Hindooism," Mr. Barker writes, "in its worst form; and the impression made on my mind will never be effaced. As many as twenty-five or thirty persons, of whom the majority are females, swing on the hook every year; and we saw scars on the bodies of a few, which showed that they had submitted to the rite four or five times."

This operation, as it fell under Mr. Barker's eye, is described as follows: "The swinging was going on briskly when we arrived. I will not detain you with a full description of the rude machinery by means of which the deluded Hindoo is enabled to submit to this horrid rite. In many cases the apparatus is made to revolve around a post fixed in the ground. Here, however, the post was firmly fastened to a rude cart drawn by four bullocks. The horizontal pole, to each end of which a devotee was attached, was turned round by five or six men who stood on the cart. It was truly a sickening sight to behold them swaying to and fro, high in the air, as the horrid machine was drawn at a quick pace over an uneven road, while their whole weight was thrown upon the two hooks. The rotary and onward motion commenced simultaneously; and as soon as they were fairly under way they became apparently much elated, and regardless of their perilous condition, while they struck their hands together, and bowed their heads, as acts of worship. They also took from a bag tied around the waist pieces of cocoa-nut and sugar-cane, and threw to the admiring crowd below. These are looked upon as peculiarly sacred, and are sought for with great avidity." The painfulness of this absurd rite is often lessened by the "chewing of some intoxicating leaf or drug." But this, it is presumed, does not affect the merit of the misguided devotee.

It was to preach the gospel, however, that our friends went to Kolhar. As soon as their tent was pitched, therefore, they went to the temple, prepared to do their Master's work. A crowd soon gathered about them, so that they had an audience of two or three hundred. "They listened," Mr. Barker says, "very attentively for an hour; although, as usual in such meetings, persons frequently interrupted the speaker by asking questions or raising objections." Similar assemblies came together several times during the day and evening. And they afforded "a truly picturesque sight, when beheld by the light of the full moon; for then the white flowing dress of the natives contrasted strangely with their dark complexion. It was a scene for a painter." At a late hour the missionary returned to rest. Their repose, however, was not undisturbed; "for the murmuring of that vast multitude was like the sound of many waters."

Messrs. Ballantine and Barker often found companies of people gathered around the native musicians, who were singing or chanting Hindoo poetry, and accompanying the voice with some sort of music. These assemblages afforded an excellent opportunity for preaching. In several instances, after the heathen singers had expended their stock of poetry, one of the native assistants repeated some verse of his own, which treated of religious subjects. This served to attract and retain the interest of the people, while much important truth was communicated. "The majority of our hearers," Mr. Barker says, "listened from mere curiosity; but a few heard the word with joy."

Tour in the Northern Field.

The next tour was made in what the Ahmednuggur brethren call their "northern field." Messrs. Ballantine and Barker were accompanied by their wives, and hence were able to make the truth bear more directly upon the Hindoo women. Three native assistants rendered important aid in carrying out the plan of the excursion.

Shingva.

Leaving Ahmednuggur on the 31st of January, they proceeded to Shingva, distant fourteen miles, and remained there from Thursday to Monday, the native helpers meantime visiting different places in the vicinity. The following extract from Mr. Ballantine's journal contains the announcement of an interesting event. "On Saturday, February 3, we organized a church at Shingva, consisting of five members, who were set off from the first church in Ahmednuggur for that purpose. At the same time several persons presented themselves as candidates for Christian fellowship, and they were examined. Shiveram, the teacher, was chosen deacon. As we had no place for public worship, we held our religious services next day under the beautiful mango trees, in a grove of which our tents were pitched. There we had the privilege of worshiping God, who dwelleth not in temples made with hands; and there the four persons examined the day previous were baptized. A small waterfall, in full view as we sat in this temple of nature, added by its

soothing sounds to the sweet influence of the day and the occasion. In the afternoon we had the communion of the Lord's Supper; and the nine members of the new church, with twelve native members of the churches in Ahmednuggur, joined with us in commemorating the dying love of our Redeemer. Quite a number of the people of the town, of different castes, were present at both services, and gave gratifying attention."

Wadála.

Our missionary friends went on their way "much encouraged," passing through Khadumba, Sada,—where "large companies" assembled to hear the word of life,—Rahoree, the shire town of the district,—where Vishnoopunt preached to an assembly of brahmans, who listened attentively,—to Dewa'álee. Here Mr. Ballantine found a number of mahars ready to listen to the truth; and Mrs. Ballantine had "quite a crowd of women" hanging upon her lips. A mixed assembly was subsequently addressed. Belapoor was the next place visited. Having declared the way of salvation to several small companies, the missionary party proceeded to Wadála. Some ten days were spent at this important out-station, much of the time of our brethren, however, being given to the neighboring villages. At one of these villages, Mrs. Ballantine held a meeting with a large number of high caste women, in the house of the head-man, at the close of which Vishnoopunt addressed them. Mr. Ballantine describes another occurrence of interest to all our churches as follows: "On Saturday, February 17, a church was formed at Wadála, consisting of twenty-four members, ten of whom reside at that place. Khandoba, the native assistant there, was chosen deacon. At the same time, several persons were examined who had long been desirous of being admitted to the church. Next morning I baptized seven persons, of whom five were females, who had been approved by the church as suitable to be received. All but one reside in Khokar, two miles east of Wadála, and are the fruits of the labors of Yesooba, our native assistant there. In the afternoon, after baptizing three children of the man who had been received in the morning, we had the communion, at which forty-one native communicants, including thirteen from Ahmednuggur, were present. It was a good day to us all, and we felt much encouraged."

Mrs. Ballantine had several prayer meetings with the female church members, some of whom "exhibited a great advance in their ability to make known their wants to their heavenly Father." She also visited the heathen women of Wadála, and had favorable opportunities of conversing with them in respect to the interests of the soul. Mr. Ballantine mentions an incident, which occurred at this place just before the organization of the church, and interested him very deeply. His account of it is as follows: "An old man, of one of the families of head-men, suddenly died. Some persons commenced making their preparations for burning his body near our tent. As we were going to the chapel to attend our church meeting, we stopped to see them make their arrangements, by piling up fuel (dried cow-dung) around and over it, and giving the dead man some water to drink, after which they set fire to the pile. As we were looking on, the principal person sent word to us to know whether they should not bring us mats to sit upon. I replied that it was unnecessary, as we were intending to pass on soon; but that, if they would consent, I should be happy to address them a few words, while the corpse was burning, and show them the ground of the Christian's hope and comfort in the death of friends. They consented; and for fifteen minutes I addressed the crowd of men and women assembled there, comprising nearly all that class of the population of the village. I never had such an opportunity of speaking to the people of that place before."

Journey to Dedgaum.

Proceeding to Khokar on the 19th of February, our missionary friends selected an eligible site for the residence of Mr. and Mrs. Barker, who are expecting to occupy this place as a regular station. "The authorities," Mr. Ballantine says, "gave us every facility in their power." At Bherdapoor the mahars were found to be "friendly, and wishing to hear the truth." They were anxious to have a school established for the benefit of their children.

In passing to Manzree, five miles to the southeast, Mr. Ballantine noticed the fertility of the soil, reminding him of our Western prairies. "The ground was covered with rich crops, which the farmers were just gathering." Indeed, the congregations were every where diminished by reason of the abundance of the harvest. The mahars at Manzree are quite friendly to the missionaries; and one man was found who wishes to embrace Christianity. He has two wives, but he is willing to put away one of them.

Pimpalgaum, nine miles distant, is a place of some interest to the mission; for it is the home of Yesooba, who was considered quite wealthy before he became a Christian, but met with severe losses on embracing the truth through the malice of his enemies. "Still he rejoices in all that he has suffered for Christ's sake; and during the past year God has prospered him in his temporal concerns." He at once brought forward a kid, which he presented to our friends. The wife of Yesooba is desirous of being received into the church.

Dedgaum.

The last Sabbath of February was spent at Dedgaum. Several persons in this village desire to be admitted to the church; and the native assistant who has them in charge, gives them a good character. The Word was preached to a number of the people, the women listening also to Mrs. Ballantine's instructions. The following extract from Mr. Ballantine's journal will be read with gratification: "After the close of the services on Sabbath afternoon, a man came from Bhende, four miles distant. He said that he had just heard that we were at Dedgaum, and had picked up his clothes and run to meet us; but he had not arrived in time to hear any of the preaching. It seems that the people at Dedgaum had sent for him in the morning, as he had requested; but the message had failed to reach him till the afternoon. I was very sorry that he had arrived so late; but I told him to come in the evening, with others who were coming to the tent, and I would converse with him. With several persons belonging to the village, he wished to be admitted to the church, and I conversed with them all. I was pleased to see the intelligence which they manifested in regard to the great truths of Christianity. I was particularly struck with the appearance of this man from Bhende. He appeared very intelligent, and quite determined to be a Christian."

Bhende.

Next morning the missionaries went to Bhende, which is four miles from Dedgaum. "We found," Mr. Ballantine says, "that the man who had invited us, was in very good circumstances, being engaged in agriculture, and owning quite a number of oxen. His two brothers, and the wives of them all, were favorably disposed; and the widowed mother was very much interested in the truth. He has a brother-in-law living in a village eight miles distant, whom he sent for in the morning, and who arrived in the afternoon. This man is also fully determined to be a Christian, and has for some time abandoned his idols, and told his people that Christ is the only Savior. He followed us all the way to Ahmednuggur, and appeared deeply interested in the truth." The conscientiousness of the man who invited the missionary party to visit Bhende, was note-worthy. "He showed me his fields," Mr. Ballantine says; "and among other things which he raised, he mentioned hemp, and he also said that it was the most valuable crop. This hemp is used only for smoking, and is very intoxicating in its nature. I told him that the article was injurious to those that used it. He acknowledged it, and said that he never used it himself. I asked him if it was best to raise what would be injurious to others. 'Well,' said he, 'I will never raise it again.'"

Return to Ahmednuggur.

At Devagaum large companies of mahars, men and women, assembled to hear the message of salvation. "They were very friendly." A meeting was held at Chanda, attended by nearly all the mahars. One of this caste, belonging to another village, came to our brethren, having first been to Dedgaum to find them, and then followed in their track till he overtook them. "I had often met him before," Mr. Ballantine says, "and had always regarded him as interested in the truth; but now he said that he was determined to become a Christian. He felt certain that Christ was able to save sinners. I was pleased with his appearance, and hope that he may soon come out and profess his faith before the world. He brought with him a friend who said that he had long worshiped idols, but was now determined to give them up; and he had already done so in the presence of his friends."

An interesting conversation was held at Shendee, five miles from Ahmednuggur, with a number of high caste Hindoos; and a large assembly of mahars listened with pleasure to the word of life. Mrs. Ballantine was gratified with the attention of the women to her instructions. The entire party returned to Ahmednuggur on the 1st of March. Hurripunt and Ramkrishnapunt were found to have carried forward their operations successfully, during the absence of the missionaries. Each of them, however, had been afflicted by the loss of a child; and one had followed an only son to the grave. "They felt that the trial came from the kind hand of a Parent."

The prospects of the field which is described in the foregoing pages, will appear more hopeful and cheering, when it is remembered that the mission have the promise of an excellent native agency. "We are training up," Mr. Ballantine writes, "men who, we trust, will be pastors of the churches which we have formed, and of others which we expect to form, in the villages around us. God is giving us young men whom we hope to prepare for this work. Throughout all this tour, Vishnoopunt showed great aptness in teaching, and love for those whom he addressed, submitting meekly to all the taunts heaped upon him, answering calmly all the objections made to his statements, and endeavoring at all times to exhibit Christ's precious love to sinners in making an atonement for their sins. We think he will make an excellent preacher of the gospel to his countrymen, and an admirable pastor of a Christian church. We have several other young men who, we think, will become good pastors; and the providence of God hitherto leads us to hope that as fast as churches are gathered, men will be raised up who shall be prepared to take charge of them."

Seroor.

STATION REPORT.

Events of 1854.

Mr. Bissell says that in the early part of the year he had many promising inquirers in the villages around Seroor. Some of these still visit him, and give evidence of a sincere interest in the truth; but others have disappointed his hopes. He also states that on the 1st of October two adults were admitted to the church by profession, making the present number of communicants twenty. Of the two recent converts, one was formerly a gooroo, a man of considerable influence among his people. He had a large number of disciples, over a part of whom he still retains some influence. "He told me," Mr Bissell says, "that he had spent his life thus far in deceiving his people; that it was now his wish to tell them of this, having found a better way, and urge them to come with him and seek salvation in Christ. He has since been employed by the mission in this work."

The Word has been often preached in the surrounding villages by Mr. Bissell and his native assistants. One of these visited a hundred places during the last "cold season;" and to some of them he went several times. "He reports an increasing readiness to hear the gospel," Mr. Bissell remarks, "and thus confirms what I have myself seen. In many places the petition is not now for a school teacher, but for some one to declare the doctrines of Christianity. It is a sad reflection that we are able to comply with this request to so limited an extent. In some places, I have reason to believe, the mahars would soon forsake idolatry, and become nominal Christians, if a teacher could reside among them a short time."

Madras.

LETTER FROM MR. WINSLOW, MARCH 28, 1855.

Dr. Scudder's Decease.

Although the death of Dr. Scudder has been mentioned in the Herald, with the circumstances attending the melancholy event, the reader will be gratified by the perusal of the following remarks of Mr. Winslow.

You will have heard from the Cape of Dr. Scudder's death, on the 13th of January. His son Joseph returned here on the 25th instant in good health. I need not speak of our loss, or attempt to give any particulars of the departure of my dear colleague and brother, as you will have learned all before this time. Dr. Scudder, before going to sea, made up his mind that his work was done, that he should not live, and that death was most desirable. But after the favorable effect of the voyage, and the great improvement in his health at the Cape, his feelings were quite changed; and he frequently expressed his wish to live some years longer and labor for the Lord. He was very earnest in embracing opportunities for usefulness among the English population of Wynberg, where he resided; and he and his son preached with much acceptance in the Dutch church to the English-speaking population. It appears that their labors were blessed to the conversion of some; and the ladies of the place presented a very splendid Bible to Mr. Joseph Scudder, on his leaving, in testimony of their gratitude.

The ship in which they had taken passage for Madras, arrived two days after Dr. Scudder's decease. He was expecting the vessel earlier, and had made all his arrangements for leaving. He was to preach twice in the Dutch church on the 14th of January. On the 12th, at night, he complained of pain in his side, and took some morphine; but on the morning of the 13th, he was very comfortable, and took his breakfast much as usual. He told Joseph about eleven o'clock, that he should lie down and rest until dinner at three, that he might be refreshed for the morrow, and wished him, as he was broken of his rest the night before, to do the same. Joseph left him; and going in a little before three, he found his father apparently asleep, but really in an apoplectic fit, from which he could not be roused. He had fallen asleep in Jesus; and we mourn not for him, but for ourselves.

Shanghai.

LETTER FROM MR. AITCHISON, FEBRUARY 7, 1855.

In this letter Mr. Aitchison describes a missionary excursion made into the interior by Mr. Edkins, of the London Missionary Society, and himself. Their design was to visit a celebrated mountain lying west of Suchau; but they were not able to carry their plan into execution, as will be seen hereafter.

Outward Journey.

It was on the 16th of January that Messrs. Edkins and Aitchison set out upon their tour, taking

a south-west direction. At noon they reached Ming Hong, which has ten thousand inhabitants, and were received with favor by the people. In the afternoon, they saw the large city of Sung-kong in the distance, but did not visit it. Next day they went to a pagoda, five stories high, and found six priests in a neighboring monastery. "For the first time," Mr. Aitchison says, "I saw evidence that Boodhism has still some life in Chiua." "The principal priest who waited upon us, is a man of venerable aspect and considerable urbanity." In conversation he went even beyond Bishop Berkley in asserting "the non-existence of external things." A lake was crossed in the afternoon, several miles in length and breadth; but nowhere was it more than six feet deep.

A succession of lakes met our travelers on the following day; and the ice presented at first a serious obstruction to their progress. "The shores were low, but not altogether unpleasing." Early in the morning of January 19, the Grand Canal was crossed. "This is an enduring monument of the enterprise and energy of a former age." A few hours later, Messrs. Edkins and Aitchison approached a range of hills; and they were anticipating much pleasure from a visit to scenery which reminded them of other lands. But when they had landed, they came upon "a tri-colored flag, floating at the top of a spear, the sure proof of a military station;" and their plans were materially deranged. Mr. Aitchison shall describe the events which followed.

Before we had time for a moment's reflection, the officer in command was at our side, inviting us in the most polite manner to a seat within the building. We looked anxiously for our boat, but it was not in sight; nothing remained for us, therefore, but to accept the invitation. Rising to go, after a few minutes conversation, we were in the same extremely polite manner informed that a higher officer begged the favor of an interview with us. By this time several soldiers, and a great crowd of people, had gathered around us. We saw ourselves fairly entrapped; so we quietly resolved to make the best of it. We found the Mandarin quartered in a temple. He received us graciously, inquired our object, and professed a willingness to assist us. But it would be necessary, he said, for us first to accompany him to Suchau, that he might report the case to his superior. This proposal was just what we most dreaded; for the hostility of its authorities and its people to foreigners is well known. But there was no alternative. Numbers of troops were now collected about us, some of them with long spears and naked swords in hand. While our Mandarin friend was getting his boat ready, we made good use of our time by distributing a large number of books among the soldiers and the crowd. There was a tremendous rush for them.

Reception.

On reaching Suchau, we were conducted immediately to the premises of the chief military Mandarin, whose crystal ball indicated the third rank. After a few minutes conversation, he sent us in sedan chairs with a guard to the chief magistrate. There a great crowd awaited our arrival, to whose curious gaze we were exposed for a considerable time, while our case was under consideration. At last the decision of the functionary came, and with it the disappointment of our hopes in regard to further progress. We were to be escorted back to Shanghai immediately. Mr. Edkins tried argument; but it was in vain. We returned to the military office as we came, the streets being lined on both sides by persons eager to have a good look at the "barbarians." By this time it was growing dark, and we were conducted to our boat, which had been brought through the water-gate into the city. A present of eatables accompanied us; and a boat was anchored along side, containing troops, to prevent us from capturing the place during the night!

Early in the morning our travelers had "a fine walk" on the city walls. They saw no cannon; but at short intervals they found stones, ready to be cast down upon an assailing force. After breakfast they were summoned to the military office, where they spent the day, "treated partly as prisoners, but mainly as guests."

Return.

As evening approached, they became impatient to depart. They were urged to remain another day, however; but they replied that the day following was their Sabbath, and hence they should be unwilling to set out upon their return during its sacred hours. A dinner was then provided, consisting of pheasants, mutton, eggs, &c. As the chop-sticks were managed rather awkwardly, an occasion was given to the by-standers for some good-natured smiles. An exhibition of military skill in the use of the sword and spear, for the entertainment of the missionaries, followed the dinner; after which they started for Shanghai, attended by an escort.

The labors of the Sabbath were given chiefly to Kwun-shan, a walled city. Mr. Edkins

preached twice at different temples to crowds of listeners; and many appeared to understand the new doctrines. "The people," Mr. Aitchison says, "rarely take offence at any amount or species of abuse heaped on their false gods. On the contrary, they join us in ridiculing them" Other incidents of that day, as also of the three which followed, must be omitted. Our missionary brethren arrived at Shanghai in safety on the 24th of January. Their Mandarin attendant having delivered them to the Shanghai Toutai, they were allowed to depart without further interference.

Reflections.

At the close of the narrative which has furnished the foregoing incidents, Mr. Aitchison adopts the following language:

1. The Chinese people are in a hopeful state for the reception of the gospel. Whatever may have been true formerly, their attachment to systems of idolatry is now slight. They freely ridicule their own practices and superstitions. Even the priests seem to be ashamed of their office. Books containing Christian truth are every where eagerly received.

2. It is very desirable that the present restrictions on travel be immediately abolished. The five ports are most unpromising fields of missionary effort, for reasons which are patent even to a superficial observer. Every attempt to disseminate truth in the interior by oral communication may be frustrated in part by the regulations of the "powers that be" under the present treaty. Had Great Britain twelve years ago insisted on the opening of the whole empire, the point could probably have been carried. Now, however, the government is morbidly jealous of foreign interference. Great wisdom and firmness are needed on the part of those who represent "barbarian nations" here. But the question is only one of time. This wall of separation must be broken down. These gates must be lifted up to let the "King of glory" in.

3. The present state of affairs in this empire calls for a large increase in the number of laborers. Now is the time to sow the good seed. The empire is shaken to its very centre. The result no man can predict or even conjecture. The set time to favor Zion here may have come. How large the field! How well fitted to call forth all the aspirations and energies of a holy ambition! Who will come to lay the foundations of a church, which is destined to embrace one third of the human race?

Proceedings of other Societies.

Foreign.

CHURCH MISSIONARY SOCIETY.

The fifty-sixth anniversary of this society was held at Exeter Hall, London, on the 1st of May, the Earl of Chichester being in the chair. After the devotional services, the President made a brief address. An abstract of the annual report was then submitted to the meeting, which has been condensed into the following statement.

Sierra Leone.

The statistical returns of Sierra Leone show a considerable increase in the number of communicants, who now amount to 3,354. When it is remembered that these are all registered, and that a very large proportion of the number are under the pastoral superintendence of native ministers and catechists, there is good evidence that Christianity has taken root, and will grow and increase. The Society having for nearly fifty years nurtured the church of Sierra Leone from its infancy, till it now exhibits so many proofs of stability and progress, it was felt by the Committee that the time had arrived when it ought to be placed upon a more independent and self-supporting system. This Society had hitherto had the whole responsibility and payment of the schoolmasters of the village schools, at the cost of 1,800*l.* per annum. It was, therefore, determined last year to devolve this charge upon the contributions from the native converts, through a gradual diminution of the Society's grant by one fifth each year till it should cease, while the Society should still continue the whole support of the superior educational establishment.

Yoruba.

The accounts of this mission have been for the last year of a checkered character. Though we receive a good report of converts increasing in number, and standing fast in the Lord, yet it is accompanied, as in the Apostolic churches of old, with the tidings of "trouble on every side." Death has thinned our ranks. Our teachers have been driven by civil war from Badagry. Lagos has been constantly menaced by the subtle and powerful chief Kosoko, the expelled usurper of the throne. Dahomey

has continued to threaten Abbeokouta; and Ibadan is at war with the neighboring tribes. Nine years only have elapsed since this mission was commenced in a country torn by civil wars and the ravages of the slave-trade; and now there are four principal stations, from thirty to forty miles apart, occupied by European missionaries, with numerous out-stations. More than one thousand adult worshipers are already collected in the several congregations; and the rite of confirmation was lately administered at three of the stations to between five and six hundred converts. In Abbeokouta the number of inquirers and of baptisms is greatly increased. The number of communicants exceeds four hundred. In Ibadan the work has been more recently commenced, and the war-loving character of the people is less favorable to the advance of Christianity. The missionaries often receive encouraging assurances of future success, even from those who have not yet embraced the faith. A boundless prospect of extension has been opened to this mission by the late expedition to the Niger.

East Africa.

Dr. Krapf, having made a short stay in Europe for the recovery of his health, set out on his return to Africa at the close of the year. He went through Abyssinia, a country from which he was expelled ten years ago, with Bishop Gobat and other missionaries, through the intrigues of the Jesuits. Soon after that event a new Bishop or Abuna of the Abyssinian church was chosen, who had been educated in our mission school at Cairo. He has not ceased to invite the return of Protestant missionaries. The King of one of the districts has written to Bishop Gobat and to the Queen of England, inviting the resumption of the mission. Lately the Jesuits themselves have been expelled from Abyssinia. The two missionaries near the equator have continued to labor amongst a hard and careless people, and have no cheering results to report.

The Mediterranean.

The deep interest with which the Christian church must now view the religious prospects of the Turkish empire, is a cause for thankfulness that the Society has missions at Smyrna and in Palestine. At Smyrna a missionary and a native teacher labor, and circulate the Scriptures in the Turkish and Armenian languages, and many other religious books, by means of colporters. The Palestine mission comprises as its five stations Jerusalem, Sychar, Joppa, Nazareth, and Bethlehem. The Anglican Bishop of Jerusalem, in his annual letter, bears favorable testimony to the work of the Society. The mission in Egypt has been strengthened by the addition of Mr. Koelle, from West Africa, who has proceeded to Cairo with the view of itinerating in its neighborhood.

Western India.

The Committee have been able to strengthen their missionary force by several new agents; one of them a man of extraordinary powers in the acquisition of languages, who will devote his whole labor to the preparation of translations into the various and obscure languages which are spoken in different parts of Scinde, and in the countries adjoining. Two native teachers have also received holy orders in the mission, the one a brahmin convert, the other a well-educated native from Calcutta, who has long labored as a schoolmaster at Kurrachee. A small native congregation has been collected in Bombay. In the Scinde mission considerable progress has been made in the preparation of religious tracts and books.

Northern India.

The statistical returns from all the stations in North India show that there are now more than 7,500 native Christians, being an increase of more than 400 in the year. The communicants are 1,100. The number of scholars under instruction amounts to 8,395, being an increase of 900 during the year. The number of schools has been increased from 113 to 134. The number of missionaries and missionary laborers is also increased. A most encouraging fact, in connection with the North India mission, is the very large amount of contributions to the local objects of the Society, especially in the northwest provinces. The whole amount reported as having been raised and expended in the course of last year was upwards of 13,000*l.*

The mission in the city of Calcutta, and in Agurpara and Thakapukur, had been carried on with untiring zeal, though no special success is recorded. The stations in the district of Kishnagur, the number of laborers, and the statistics of the mission, remain as in past years. At Bhagulpore, the work of the mission, especially among the hill tribes, has continued to prosper. At Benares, the various departments of labor have been carried on in the same spirit of perseverance, of holy decision, and of the love that is in Christ Jesus, which has characterized this mission in former years. Gorruckpore, with its thriving village, containing twenty-five Christian farmers, gives much satisfaction. A satisfactory report is given of the congregation of native Christians at Agra, numbering more than 500. At the new station of Jubbelpore, a pundit and several men in the village have embraced Christianity. At Meerut two missionaries superintend a congregation. At Kotghur, Mr. Prochnow is preparing to penetrate Thibet. The missionary station of Kaugra, on the other side of the Sutlej, in the mountains of the Punjaub, is occupied in connection with the Kotghur station. The Punjaub mission has only been established for three years, yet the number of native Christians is fifty-

one, twenty-three having been baptized during the past year. Almost every one of the important cities on the Punjaub has, at one time or other, been visited; from which it is evident that the whole of the Punjaub is open to missionary effort, and presents a sphere of labor second perhaps to none other in any part of the world.

Southern India.

This mission has been for more than twelve months without a resident Secretary; but the duties of the office have been ably discharged by Lieut.-Colonel Browne. The last statistical returns of South India show that there are now more than 22,000 baptized and registered native Christians in connection with this Society, besides 11,500 under instruction, with a view to baptism, making a total of 33,500; that these are distributed in 539 villages, possessing 384 places of public worship, and that the communicants exceed 5,000. The number of schools is 427, and of scholars, 15,318. The Committee add that the missions of other and kindred Protestant missionary societies, chiefly of the Society for the Propagation of the Gospel and of the London Missionary Society, swell these numbers to more than 77,000 native Christians, and more than 36,000 children under Christian education. The mission in the city of Madras comprises four churches or chapels, amongst which are distributed about 600 Christians. A new feature in this district is an itinerating mission amongst the unevangelized portions of North Tinnevelly, which has been continued throughout the year. The area over which they have been itinerating is about 300 square miles, containing about 300 villages, most of which have been visited two or three times, and some as frequently as five or six times. During the last year the native church in Tinnevelly may be said to have entered upon a new era in its history, inasmuch as it has become itself a missionary church, by sending out native teachers to other lands. At Travancore there are 1,141 baptized, and 218 under instruction. The Telugu mission has been sustained in its various departments, and an out-station has been occupied by one of the European missionaries.

Ceylon.

The mission church at Colombo has fulfilled the hope in which it was erected, of becoming the centre of union between native and European Christians. Congregations of both races are held within its walls, and have been ministered to by the same missionary; and at the same font have been baptisms of Christian infants and of heathen adults.

China and New Zealand.

The Committee, after alluding to the political movements in China, say that upon the whole they commend the Chinese movement to the earnest prayers and warmest sympathy of all who take an interest in the Redeemer's cause.

The information received sufficiently proves that the time is come when the native church in New Zealand may be gradually transferred to self-support, and the funds of the Society withdrawn from that island to be expended upon the unevangelized portions of the world. When this shall have been accomplished, New Zealand will present an encouraging example of a nation being added to the church of Christ through the preaching of the gospel.

Rupert's Land.

The number of missionaries has been much increased, four Europeau laborers having received ordination in the country. The Church of St. Andrew, Red River, presents, like the mission church of an Indian presidency, a large mixed congregation of European and native converts. Maintober or Fairford at length repays the labor of the missionaries. Cumberland is the centre of a missionary circle of out-stations where every Indian is a member of the Christian church. A new station of York Fort has been occupied during the last year. This will communicate with the Esquimaux from the far north, and will be the limit of missionary operations in that direction. Connected with the Moose Factory station there are nearly one thousand baptized Indians.

Statistics.

	1853.	1854.	1855.
Stations, ...	116	118	121
Communicants, ...	16,772	17,124	17,899
Clergymen, English, . . .	97	103	110
" Foreign, . . .	53	49	50
" native and E. Indian,	22	24	29
European Laymen, ...			33
Native Helpers, ...			1,697

The whole amount received in the United Kingdom, for the General Fund and for Special Funds, was £107,343 2*s.* 9*d.* The sum expended at home and abroad, exclusive of special and local funds, was £110,349 16*s.* 8*d.* In addition to this, £5,906 14*s.* were paid out for disabled missionaries, &c. As the balance on hand at the beginning of the year was £3,292 5*s.* 9*d.*, the deficit is £5,621 2*s* 2*d.* There were also raised and expended in the missions, £16,917 1*s* 5*d.*

LONDON MISSIONARY SOCIETY.

The sixty-first anniversary of this society was held at Exeter Hall, London, May 10, the Earl of Shaftesbury occupying the chair After the devotional exercises, the noble Chairman made an address, which was loudly cheered. Dr. Tidman then submitted an abstract of the annual report, from which the following statements are derived.

State of the Churches.

Of the aggregate additions to the several mission churches, the Directors are unable,

from the non-arrival of reports from the islands of the South Pacific and from South Africa, to give any accurate statement. It is a most gratifying fact, that a brahmin and two Mohammedans have received baptism at Calcutta. Since the abolition of slavery in the West Indies, an extensive system of immigration has been legalized. The newly-imported laborers consist of Portuguese from Madeira, Africans captured by cruisers in slave-ships, and idolaters both from India and China; hence they bring with them the superstitions of popery, the darkness of the uncivilized negro, and all the vicious habits of paganism. Rev. James Scott, of Demerara, has admitted to Christian fellowship five captured and liberated Africans, one native of Madeira, a convert from Popery, one native of Madras, a convert from heathenism. But in no quarter of the mission field is the increase of converts more cheering than in China. In Hong-Kong thirteen natives were, during the last year, added to the fellowship of the church; and in the city of Amoy the number of communicants is ninety-two.

In some instances native Christians have exhibited a generous magnanimity rarely equaled. At one of the stations in Southern India, a catechist, sustained for a while by the funds of the Society, resolved to support himself, that by his salary another agent might be employed; and so successful have been his efforts that, without discontinuing his missionary labors, he has contributed for the extension of the gospel in one year £50, the first-fruits of his industry. Benevolent societies are in many cases the strength and ornament of native churches; freely they have received, and freely do they give. The Christians of Raratonga have contributed to the Society £74. A devoted missionary in South Africa, laboring exclusively among Hottentots, Fingoes, and Kaffirs, reports donations to the amount of £120.

Madagascar.

The results of Mr. Ellis's mission to Madagascar have not realized the hopes entertained of the immediate resumption of missionary labor; but his investigations have more than confirmed the gratifying intelligence previously received of the state and prospects of Christianity in the island. The number of native Christians it is impossible with any certainty to calculate, as they are still legally proscribed, and their public assemblies prohibited; and their times and places for divine worship and Christian fellowship it would be perilous to describe; but it will be satisfactory to be reassured that, in defiance of fines and imprisonment, slavery and death, princes, warriors, and multitudes of the people, adore and serve the Lord Jesus as their Savior and King.

Journeys in South Africa.

Rev. Robert Moffat has been induced to undertake a mission, long contemplated, to one of the most powerful and famous chiefs of Southern Africa, Moselekatse. The life of the chief has been distinguished by characteristics the most formidable and terrific; but he has heard of Moffat as the friend of his country, and has sent messages of peace to him, and invitations to come and talk with him face to face. Rev. David Livingston, in the month of May last, safely reached St. Paul de Loanda, the Portuguese settlement on the western coast, in south latitude 9 deg., and east longitude 13 deg. This port is more than 11 deg. north of the lake Ngami, the limit of Mr. Livingston's first journey; and almost the entire country, through which he accomplished a circuitous journey of about one thousand miles, was previously untrodden by any European traveler. The Directors are at present unable to give the details of this arduous and successful undertaking, as the vessel which conveyed the journal of their devoted friend was unhappily lost; but from his letters they have learned that the population of this hitherto unknown country is very numerous, and that the native tribes are more advanced in the arts and enjoyments of social life than those located nearer to the Colony. Some of them practiced forms of idolatry quite new to our missionary; but, until he approached the coast, he was everywhere received with kindness and hospitality. Sekeletu, the chief of an extensive region, sent fifty of his people as an escort with his new friend, the white teacher; and these men, having faithfully discharged their service by accompanying Mr. Livingston to Loanda, he conducted them back again to their homes.

Rev. E. Prout then read a financial statement, from which it appeared that the entire income had been £59,665 10 5; the contributions in Great Britain having been £45,319 17, the legacies £1,920 14 9, and the donations from missionary stations, £12,424 18 The expenditures have amounted to £64,678 13 9.

Domestic.

PRESBYTERIAN BOARD.

FROM the annual report of the General Assembly's Board of Foreign Missions, it appears that the income from all sources has been $184,074 17; and the expenditures, $175,705 10. In the income, however, are included the balance of the previous year, a considerable sum received for the Omaha Reservation, grants made by other benevolent societies, and certain moneys paid by the United States government for Indian schools. The advance in the receipts, though small, is regarded as an encouraging indication. The subjoined abstract is derived from the publications of the Board.

Missions among the Indian Tribes.

There are seven missions among the Indian tribes, viz., among the Chippewas and

Ottawas of the State of Michigan, among the Omahas of Nebraska, among the Iowas and Sacs of Kansas Territory, and among the Creeks, Seminoles, Chickasaws and Choctaws of the South-Western Indian Territory. Measures have been adopted for the commencement of a new mission among the Otoes of Kansas.

Connected with these missions, there are eleven stations and out-stations, and nearly as many more preaching places; eight missionaries, sixty-three male and female assistant missionaries, and five native helpers; seven churches, and two hundred and ten church members; eight boarding and two day schools, embracing five hundred and fifty pupils, in various stages of their education.

The number of communicants in connection with these churches, has been more than doubled during the past year. The schools have had a larger number of pupils, and better attendance, than in former years; whilst most of the tribes, but especially those in the State of Michigan and in the South-Western Territory, are making most encouraging progress in every department of civilization.

Missions in Africa.

There are two missions in Africa; one in Liberia, which operates upon the colored American emigrants and the natives of the country; and the other at the Island of Corisco, twelve or fifteen hundred miles to the south and east of Liberia, and nearly under the equator, which operates exclusively upon the aboriginal population of that island and the neighboring continent. In connection with these missions, there are six stations, six ordained missionaries, three licensed preachers, nine male and female assistant missionaries, of whom eight are white persons, and the remainder colored emigrants from this country; seven schools, one of which is a classical school, with about one hundred and fifty pupils; five churches, and about one hundred and fifty church members, being an increase of about thirty over the number reported last year. One small volume has just been printed in the language spoken by the Corisco people; and most of the missionary brethren there are engaged in the study of the language, and will soon be able to proclaim the unsearchable riches of Christ to thousands of the people around them in their own tongue.

Missions in India.

In India there are four missions, viz., Lodiana, Furrukhabad, Agra, and Allahabad; thirteen stations and out-stations; twenty-six ordained missionaries, two of whom are natives of India; twenty-three female assistant missionaries from this country; thirty-four native helpers; eleven churches, with two hundred and ninety-one communicants; four printing presses, from which have been issued over 8,000,000 of pages; thirty-six schools, several of which are high schools, with upwards of three thousand eight hundred pupils. These statistics show an increase of two churches, thirty native converts, about 950 pupils, and 5,000,000 of printed pages over the returns of the last year. Some of the church members have finished their course, and have been enabled to triumph over the last enemy.

Mission in Siam.

In Siam there is one mission, connected with which there are two ordained missionaries, one licensed preacher and physician, two assistant female missionaries, and one native helper; one boarding-school, with twenty-six pupils. The missionaries have sustained the usual religious services, and have devoted more time than usual to missionary tours in different parts of the country, and in some regions where the gospel has never before been heard. One of the missionaries is still engaged in the work of translating the Scriptures into Siamese. The report contains brief notices of large unevangelized communities, other than the Siamese, but who are accessible at Bangkok, and to whom the gospel ought to be preached.

Missions to the Chinese.

There are three missions in China, viz., at Canton, Ningpo, and Shanghai, and a mission to the Chinese in California. Connected with these missions there are fourteen ordained missionaries, two physicians, fifteen female missionary assistants; three native helpers; eight schools, with one hundred and seventy pupils; two printing presses, from which have issued upwards of 4,000,000 of pages. The missionaries have been actively employed in the various duties of preaching, translating, teaching, distributing religious books and tracts; and those of the medical profession in the duties of the dispensaries, in addition to their other labors. China is still suffering from the dreadful evils of civil war. How long this strife is to continue is known only to God. It should be the earnest prayer of the friends of the Redeemer, that it may be overruled for the advancement of his kingdom among this unhappy people.

Mission in South America.

The only mission that has yet been established in South America is at Buenos Ayres; and this, though of only one year's continuance, has already received very encouraging tokens of the divine favor. Measures have been adopted for the commencement of another mission at Bogota, the capital of the Republic of New Granada; and it is confidently hoped that both of these missions may be reinforced at an early period, and prove a great blessing to the inhabitants of that country.

Missions in Papal Europe.

There are no missionaries in Europe under the immediate direction of the Board.

Appropriations have been made to Evangelical Societies, which are known to be prosecuting the work of evangelization with zeal, energy and wisdom; and the results of their labors, especially in France and Italy, are most encouraging. The appropriations made by the Committee to these societies, including $4,827 88 contributed for the endowment of the theological seminary at La Tour during the year, have amounted to $12,613 98.

Mission to the Jews.

There are among the Jews in New York, Philadelphia and Baltimore, two ordained ministers, and one licensed preacher. These missionaries have free access to their brethren in all these places, and in many cases, it is believed, with happy results.

Summary.

Besides what is done for papal Europe, twenty separate missions are reported; 59 ordained missionaries; 5 licensed preachers; 114 male and female assistant missionaries; 43 native helpers; 24 churches, and about 650 native communicants; 26 schools, and 6,596 pupils; 6 printing presses, from which have been issued more than 12,000,000 of pages during the year.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CHOCTAWS.—At the last meeting of the Choctaw presbytery, held in April, reports were received from the different churches, showing that the number admitted thereto by profession during the previous year was 236. The additions to the churches connected with our mission amounted to 143.

SANDWICH ISLANDS.—Messrs. Hitchcock and Baldwin, with their wives, arrived safely at the Islands in the Ocean Pearl, on the 31st of March, having sailed from Boston, November 23.

STRONG'S ISLAND. A communication has been received from Mr. Snow, written at various times between September 19 and December 18. The small-pox has not been permitted to attack the inhabitants of this island as yet. Death, however, is doing its work. King George expired on the 9th of September. A favorite son preceded him on the 21st of June; a younger brother followed him on the 7th of November. The last was cut down very suddenly, having ruined himself by drinking *kava*. The son was naturally mild and amiable; but he seemed to be inveterately wedded to the old superstitions of the island; and his influence was adverse to the mission. The following extract from Mr. Snow's letter, relating to King George, will be read with special gratification.

Though he was from the first deeply interested in religious truth, he utterly failed to see that he was a lost sinner till just one month before he died. I had never been so sensible of this defect before, and was led to illustrate my views in a variety of ways, such as he could most easily understand. To be told that he was lost, when apparently so near his end, evidently awakened his solicitude; for I suspect that he had regarded himself as doing very well, having led a life of prayer for some time. At family worship that evening my heart was drawn out to plead for him with unwonted earnestness and importunity. My feelings were, "I cannot let thee go, except thou bless me." The church in my house poured out their souls with weeping for the King. The next morning I called to see him again, but found him sleeping. I called again after school, in a drenching rain, and found him in much pain, and weak. But the interview I had with him, was more satisfactory than any previous one. In my journal for that day I wrote, "The King says he feel no all same as before." He thinks he has given every thing to Christ, and that Christ has accepted him. At evening worship all our little church led in prayer, not from any intention to do so when we bowed, but being led by the Spirit, as I trust. It was a dear little meeting for the disciples. Oh how glorious it would be to see this people turning unto the Lord, and rejoicing in the glory of God! O Lord, hasten it in thy time!

The following Sabbath, the King sent three men to the three most important places on the large island to see that no work was done. This looked like a hopeful beginning of a religious life, though he had done something of that sort before. When I went to hold a religious service with him, I found him in great bodily distress. I prepared some black pepper tea for him, which soon relieved him, so that he was able to sit up. He was quite unwilling to have me leave till I had prayed and talked with him. Before I left, I inquired in respect to his feelings. He replied, "This morning me feel first rate; last night all same." I thought it became me to walk softly, when the Spirit was thus teaching, lest I should quench "the smoking flax." On the 20th of August, he told me that when he had been in very great pain, as soon as he could fix his thoughts on Christ, he was

quite unconscious of his sufferings, for the joy he felt in thinking of Christ. He thought his sickness was not unto death, for he was not an old man yet, but felt himself to be in the prime of life. He seemed much interested in that idea of old Cyprian, I think it was, "Christ is a ladder to climb to God on." On the 27th of August, I spoke to him of baptism and the Lord's Supper. He expressed a strong wish to be baptized, as soon as it should be proper; but he preferred to wait till he could do it in the church, that his people might see the act. He was also desirous to partake of the holy Supper. There was no unfavorable change in his feelings, subsequently, that I am aware of. At one time he seemed delighted with the thought that, by and by, some of his people would be able to go to other islands to tell them of Christ, as we were doing among his people.

From all these things you may wonder why I should have a moment's doubt of the genuineness of the change wrought upon his heart. But from my long and very intimate acquaintance with him, I have felt obliged to look with much suspicion upon all his acts. His passion and his weakness were a desire to please every body, especially those whom he loved. I do not know, however, that he acted this double part in any of this last month's experience. But I greatly desired to see the genuineness of his hope put to the test of a practical life. Yet my confidence was so strong in him, that if I had thought his end was so near, I should have felt it my duty and my privilege to administer baptism and the holy Supper, ere he left us.

I know you will excuse the particularity with which I have detailed the above. Much of deep interest to us has been left unsaid. The morning we learned of his death, and for a day or two before, the moistened eyes about the missionary's house seemed as when a beloved father is leaving for a better home. He was faithful to his promise, "I will be all same father to missionary." His dying charge to his son and the other chiefs was, "Take good care of the missionary."

Mr. and Mrs. Pierson arrived at Honolulu, March 31, on their way to Strong's Island. "Our voyage," he says, "was more than usually pleasant. Captain Sears did every thing in his power to make us comfortable and happy; and no danger was permitted to alarm us."

Ascension Island.—A letter has been received from Dr. Gulick, dated December 25, in which he uses the following language:

The year 1854 is nearly closed. In the review of it, we have much for which to be thankful. Our own lives have been preserved from disease and from the anger of the natives. We have saved many lives. Our character has been tried, and we have greatly strengthened our influence. By the disease we have been brought into admirable familiarity with the natives for imparting religious truth, such as we could scarcely have had in any other way. We have been triumphantly preserved from the machinations of foreigners. Our prayers have been answered in the non-arrival of a cargo of rum. But we have occasion for grief in the dreadful mortality; in the resistance which we have encountered in endeavoring to save lives; in the death of many scholars, and the total breaking up of our school, which we cannot recommence at present; in the destruction of Mr. Sturges's house by fire; in the coldness of our own hearts; and in the total absence of life among the bones of the spiritual valley which we inhabit. We ask for the prayers of Christian friends.

Another letter has been received from Dr. Gulick, dated February 2. A number of sheets of an earlier date, however, have failed as yet to reach the Missionary House.

Ceylon.—A letter from Mr. Smith, dated April 3, contains his report for the six months ending April 1. The missionary work at Panditeripo has been greatly interrupted by sickness and death. But though many have passed away on every side of him, only one church member (Susan S. Hunt) is of the number. "She was enabled to trust in her Savior," Mr. Smith writes, "and found sustaining grace in the hour of trial. She was educated at Oodooville." The schools have been broken up, fifty children that were in them having died. Much of the time, moreover, it has proved impracticable to assemble the people in any considerable numbers for religious worship. The effect of this visitation is not such as our missionary brother wished to see. He thinks, however, that superstition has a feebler hold upon the native mind than it had during the general prevalence of the cholera, nine years ago. One man has been received into Christian fellowship. "He has wished to unite with the church for several years."

Mr. Burnell writes, April 5, that the cholera has so far disappeared from Manepy, as to justify the opening of the schools. The Sabbath schools have an attendance of more than one hundred and fifty. Several of the workmen in the printing office profess to be inquiring after the truth. "Mr. Poor is greatly mourned; and in one instance his death has apparently been the means of awakening an excommunicated church member to a new view of himself."

Mr. Sanders has seen the ravages of disease on every hand. Prior to January 1, no one had been taken from the Christian families at Chavagacherry; subsequently, however, and before the date of his letter, April 6, seven were cut down. Among them was Charles A. Goodrich, formerly a native preacher. "He died under a cloud, passing from the discipline of the visible church to the awards of Him who knoweth the heart."

Joseph Tilliampalam soon followed. "He had been a suspended church member for about three years, and did not give satisfactory evidence of repentance." Two persons have joined the church. The attention of one, a trader of industrious habits and increasing influence, was first arrested several years ago, when Mr. Whittlesey was at Chavagacherry; the impressions then received have never passed away." The other, Sarah Taylor, was once in the girls' school at Batticotta.

AHMEDNUGGUR.—On the 31st of March, Mr. Ballantine wrote as follows: "On the 18th instant, Hurripunt baptized four adults, three of whom are females. One of these was long a member of Mrs. Ballantine's boarding school. The fourth is a young man, the nephew of the teacher of the Christian boys' school; and he has been a member of that school for more than a year. He has given up father, mother, and all earthly friends, and cast in his lot with the people of God. He promises to become a good teacher or catechist To-morrow Ramkrishnapunt expects to baptize four persons; one of these also is a young woman who was trained up in the girls' boarding school. She and her husband have for a long time been desirous to come forward and profess Christ before men. I married them about a year ago. Thus God is adding to his churches here."

ASSYRIA.—The Assyrian mission held its second annual meeting at Diarbekir in March last. Much of the time of the brethren was spent in examining candidates for admission to the privileges of the church. Twenty-four presented themselves, of whom seven were deemed worthy to belong to the body of Christ. The mission letter has the following statement in regard to the importance of reinforcements.

We believe that the time for occupying Mardin has come. It contains a large Christian population, which would unquestionably soon become accessible to a resident missionary. Messrs. Marsh and Williams spent the Sabbath there, on their way up, and preached for two hours to a congregation of fifteen or twenty, who were attentive, and apparently ready to be disabused of the lies which they have heard concerning us. Two men are needed for Mardin.

Diarbekir needs another man. It cannot be that the Prudential Committee realize the importance and promise of this field. After Aintab and Constantinople, we believe it to be the most important and encouraging post in Western Asia. Here are a church of eighteen members, a regular congregation of two hundred, and a large Protestant community, who, though necessarily left hitherto almost wholly to themselves in consequence of the station's being so feebly manned, have adhered to us in spite of severe oppression. Here is unrestricted access, on all sides, to the Christian population, as also a wide-spread spirit of inquiry among a people who buy more books than are sold elsewhere in the Turkish empire. The only limit to direct missionary labor is strength. Across the river is Cutterbul, a large Christian village, where are twenty Protestants, with several church members; and whenever a missionary can be spared for them, a congregation may be gathered almost as large as that of Mosul. It is, moreover, one of the most accommodating ones in the world; for the people are ready to be preached to in Turkish, Arabic, or Koordish, though they prefer the Arabic. And Cutterbul is but a sample of what the villages would be on all sides of Diarbekir, if the station were properly manned.

BROOSA.—The Protestant church at Broosa is in deep affliction. Last year, as is well known, their house of worship was destroyed by fire; and in their deep poverty they raised some three thousand piastres to pay in part for rebuilding it. The enterprise had proceeded far towards its completion; and our brethren were rejoicing once more in their beloved sanctuary, though "a considerable debt" remained upon it, when a violent earthquake prostrated it to the ground. "Their case," Mr. Dwight says, "calls for deep sympathy from all the children of God. They were a united and happy people, devoted to the service of the Lord, having a pastor whose whole heart was in his work, with a pastor's wife who was a real help-meet to her husband." It will be supposed, of course, that the members of the Protestant community have suffered much in their private interests. Many shops and dwellings were thrown down; and a fire subsequently broke out, which did not a little damage. The loss of life was fearful. To what extent the friends of the mission have been involved in these calamities, does not appear.

GABOON.—A letter from Mr. Best, dated January 29, gives the subjoined account of his labors at Olandebönk: "Preaching in the native language has been regularly maintained at the station on the Sabbath, and generally in one or more of the neighboring towns. The attendance has usually been from forty to fifty. Sometimes the number has been greatly increased by strangers in town; and sometimes, owing to various causes, it has been much less. About the middle of the year, there were indications of the special presence of the Holy Spirit. The members of the school seemed deeply impressed by the truth. They met the missionaries daily for conversation and prayer. They prayed among and by themselves; and it was hoped that some of them had been born of the Spirit. But this state of things gradually passed away; and at the close of the year we were left to mourn over the want of sufficient evidence to justify us in receiving a single individual to the fellowship of the church."

From letters of a later date it appears that the Gaboon mission has been called to pass through another severe trial. On the 24th of February, Mrs. Pierce was released from her earthly service. On the following day she was buried from the church at Baraka, Messrs. Walker and Herrick having preached to the natives who were present. Though her decease was sudden and unexpected, she expressed her confidence in the Savior.

Home Proceedings.

MEETINGS IN BEHALF OF THE BOARD.

A MEETING in behalf of the Board was held at the Broadway Tabernacle, New York, on the 11th of May, Hon. Theodore Frelinghuysen being in the chair. After prayer by Dr. Adams, of Brunswick, Maine, and an introductory address by the President, a brief statement was read by one of the Secretaries. Addresses were made by Rev. E. Burgess, of the Satara mission, Rev. C. T. Mills, of the Ceylon mission, Rev. J. S. Lord, of Harlem, and Rev. Joel Parker, D. D, of New York.

A similar meeting was held at the Tremont Temple, Boston, on the 31st of May, Hon. Thomas S. Williams occupying the chair. A few remarks having been submitted by one of the Secretaries, addresses were made by Rev. I. G. Bliss, of the Armenian mission, Rev. C. T. Mills, of the Ceylon mission, and Rev. E. R. Beadle, Hartford, Connecticut.

EMBARKATION.

On the 9th of June, Rev. Ira F. Pettibone, of Rockton, Illinois, sailed from Boston for Smyrna in the Sultana, Captain Watson, with the design of joining the Constantinople station. He received his education at Union College and Andover. Three children of Mr. Goodell, and a daughter of Mr. William M. Thomson, sailed in the same vessel. One of the former, Miss Isabella Goodell, is expecting to aid the missionaries in their work. Dr. William Goodell contemplates a permanent residence at Constantinople as a physician.

DONATIONS,

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
- Cumberland, Cong. ch. 60 00
- Lewiston Falls, do. 113 46
- Minot, do. 30 00
- Portland, 2d do. m. c. 30,14; 3d do. 53,57; s. s. for Miss Cheney's sch. Syria, 60; wh. cons. E. OSGOOD LIBBY an H. M. 143 71—347 17

Kennebec co. Conf. of chs. B. Nason, Tr.
- Sidney, A lady, 3 00

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
- Bath, Freeman Clark, 100 00
- Winthrop, Mrs. Elizabeth Sewall to cons. Rev. JOTHAM B. SEWALL of Lynn, Ms. an H. M. 50 00—150 00

Penobscot co. Aux. So. E. F. Duren, Tr.
- Bangor, Hammond st ch. 50; a friend, 20; s. s. miss. cir. for Gaboon m. wb. and prev. dona. cons. MARY S. POND an H. M. 50; 120 00

York co. conf. of chs. Rev. G. W. Cressey, Tr.
- Kennebunkport, South cong. ch. 45 00
- South Berwick, J. P. 1 00—46 00

666 17

E. Machias, A friend, 1; juv. miss. asso. for Micronesian m. 10; s. s. 2,50; Waterford, m. c. 17; a widow, 2; 32 50

698 67

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.
- Keene, Gent. 65,25; m. c. 15,30; 80 55
- Marlboro', Cong. ch. and so. 15 00—95 55

Grafton co. Aux. So. W. W. Russell, Tr.
- Bethlehem, Cong. ch. m. c. 16 00
- Littleton, 22.50; m. c. 14,08; s. s. 2,42; 39 00—55 00

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Meredith Bridge, Cong. ch. and so. 34 00
- New Ipswich, 2d do. 18 31—52 31

Merrimack co. Aux. So. G. Hutchins, Tr.
- Boscawen, West cong. so. 43 80
- Chichester, Cong ch. 10 11
- Concord, East do. 23 89
- Franklin, Cong. ch. and so. 31; HIEL PROCTOR, 25; which and prev. dona. cons. him an H. M. 56 00
- Hopkinton, 1st cong. ch. and so. 73,58; m. c. 47,59; wh. cons. STEPHEN FARRINGTON an H. M. 121 17
- Loudon, 1st cong. ch. 13 00—267 97

Rockingham co. Conf. of chs. F. Grant, Tr.
- Hampstead, Cong. ch. 28 00
- South New Market, do. 13 25—41 25

Sullivan co. Aux. So. E. L. Goddard, Tr.
- Cornish, Gent. 13,01; la. 38; 51 01
- Langdon, Cong. ch. 4 00
- Meriden, 88,58; m. c. and K. U. Acad. to cons. Rev. C. S. RICHARDS an H. M. 50,84; s. s. 4,18; 143 90—198 91

710 99

Legacies.—Meriden, Miss Hannah Duncan, 50; int. 9; 59 00

769 99

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
- Orwell, Cong. so. 42 66

Chittenden co. Aux. So.
- Burlington, Mrs. R. W. Francis, 100 00
- North Underhill, Cong. ch. and so. 22 00—122 00

Orange co. Aux. So. L. Bacon, Tr.
- Union Village, Young misses class for ed. hea. chil. 4 30

Rutland co. Aux. So. J. Barrett, Tr.
- Poultney, Cong. so. 56 50
- Rutland, do. 2,50; m. c. 12,80; 15 30—71 80

Windham co. Aux. So. F. Tyler, Tr.
- Brattleboro', Cong. ch. and so. gent. 74,75; la. 49,40; 124 15
- West Brattleboro', Ch. and so. 101 91
- Windham, Cong. ch. and so. gent. 35,75; la. 20; 55 75—281 81

Windsor co. Aux. So. J. Steele, Tr.
- Norwich, South cong. ch. 41 00

563 57

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
- Falmouth, Rev. Mr. Hooker's so. 231 00
- South Dennis, Cong. ch. and so. 87 88—318 88

Berkshire co. Aux. So. H. G. Davis, Tr.
- Curtisville, Cong. ch. and so. 11 00
- Pittsfield, Young la. Ins. m. c. 13 00
- Washington, Cong. ch. and so. 23 00—47 00

Boston, S. A. Danforth, Agent,
- Mount Vernon ch. and so. gent. and la. 5,361,34; m. c. 170; 5,531 34
- Essex st. ch. and so. gent. and la. 4,501 50

Old South ch. and so. gent. 2,950,50; la. 540,37; 3,490 87
Central ch. and so. gent. 2,792,48; la. 522; m. c. 85,52; 3,400 00
Park st. ch. and so. gent. 1,972,05; la. 951,13; (in part,) 2,923 18
Bowdoin st. ch. and so. gent. 1,277,50; la. 377,25; m. c. 347,10; (in part,) 2,001 85
Salem st. ch. and so. 1,777,50; m. c. 45,75; 1,823 25
Shawmut ch. and so. 700; m. c. 22,91; 722 91
Pine st. ch. and so. 536,73; m. c. 36,70; 573 43
Phillips ch. and so. 536,28; m. c. 20; 556 28
Maverick ch. and so. 540 26
Mariner's ch. 44; a lady, 1; 45 00
Edwards ch. m. c. 4 00
United mon. con. 374 43
Mass. Home miss. so. inc. from Mrs. Osborne's legacy for prop. the gospel among the Ind. of N. America, 77; a friend, by J. Tappan, 3,50; do. 1; other dona. particulars of wh. have been published, 833,92; 915 42

27,403 72
Ded. prev. ack. 21,329 93—6,073 79

Brookfield Asso. W. Hyde, Tr.
Oakham, A lady, (of wh. to cons. Rev. JAMES P. KIMBALL an H. M. 50;) 106 00
Southbridge, Miss D.'s s. s. class, 75c.; Mrs. L.'s do. 89c.; 1 64—107 64

Essex co. North, Aux. So. J. Caldwell, Tr.
Bradford, Young ladies of Bradford acad. to cons. Mrs. MARY E. NUTTING of Diarbekir an H. M. 100 00
Georgetown, Cong. ch. and so. 71 00
Haverhill, Centre cong. ch. and so. (of wh. to cons. KENDALL FLINT an H. M. 100;) 183,75; E. par. m. c. 2,93; Mrs. P. 3; Dea. C. 1; 190 68
Linebrook, m c. 27 00
Newburyport, Mr. Campbell's so. 67,21; m. c. 36,79; Whitefield ch. and so. to cons. CHARLES H. COFFIN an H. M. 100; 204 00
Rocky Hill, m. c. 5 90
W. Newbury, A friend, 1; 2d par. 12,10; 13 10—611 68

Essex co. South Aux. So. C. M. Richardson, Tr.
Essex, Cong. ch. and so. 4 00
Hamilton, do. 103 00
South Danvers, Friends for Gaboon m. 10 00—117 00

Essex co.
Boxford, 1st par. 60 00
North Beverly, Mechanic, 50 00
Salem, Crombie st. ch. 302 70
Topsfield, Cong. ch. and so. 156 73
W. Boxford, m. c. 6 45
Wenham, Cong. ch. and so. 96 00—671 88

Franklin co. Aux. So. L. Merriam, Tr.
A friend, 10 00
Conway, Rev. G. M. Adams, wh. cons. JOHN W. UNDERHILL an H. M. 100 00—110 00

Hampden co. Aux. So. C. O. Chapin, Tr.
Springfield, A friend, to cons. Mrs. SOPHIA JENNINGS of Bennington, Vt. an H. M. 100; C. Merriam, 100; 200 00

Hampshire co. Aux. So. S. W. Hopkins, Tr.
Cummington, C. Briggs, 20; 1st cong. ch. and so. 4; 24 00

Harmony Conf. of chs. W. C. Capron, Tr.
Milford, Cong. ch. and so. m. c. 12 00

Middlesex North and vic., C. Lawrence, Tr.
Ashby, Cong. ch. and so. 15 00
Fitchburg, Calv. cong. so. 7 29
Groton, Union ch. and so. 176 00
Littleton, Ortho. do. 18 30
Shirley, do. 10 00—226 59

Middlesex co. South.
Ashland, Miss. so. 25 00
Hollistou, Cong. ch. m. c. 44 28—69 28

Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
Dorchester, 2d par. T. D. Quincy, to cons. SILAS A. QUINCY of Boston an H. M. 100 00
Dover, Cong. ch. 7 00
Foxboro', Ortho. do. 89,69; m. c. 26; wh. cons. ERASTUS GROVER an H. M.; Daniels Carpenter, wh. cons. ERASTUS C. ALDEN an H. M. 100; 215 69
Quincy, Cong. ch. m. c. 33 00
Roxbury, Eliot ch. and so. gent. 430,50; m. c. 18,28; Davis st. s. s. 2,25; 451 03
W. Roxbury, South evan. ch. m. c. 4 31—811 06

Old Colony Aux. So. H. Coggeshall, Tr.
Middleboro', Central cong. ch. 77,37; m c. 39,51; 116 88
New Bedford, Trin. cong. ch. and so. 95; cong. ch. Head of the River, 30; 125 00—241 88

Palestine Miss. So. E. Alden, Tr.
Bridgewater, Scotland par. m. c. 11 50
North Weymouth, 1st cong. so. 70 00—81 50

Pilgrim Aux. So. J. Robbins, Tr.
Carver, 1st par. 10 00
Halifax, Evan. so. 17 32
Harwich, 1st cong. so. m. c. 14 00
Kingston, Evan. cong. ch. and so. wh. and prev. dona. cons. CHARLES W. GELETTE an H. M. 34 50
Pembroke, Miss Mary C. Ford, (of wh. for *Nathaniel Ford*, Ceylon, 20;) 30 00
Plymouth, 3d ch. of the Pilgrimage, 130 00
Plympton, Cong. ch. and so. 22 00—257 82

Taunton and vic. Aux. So.
Mansfield, Cong. ch. and so. m. c. 13 00
Rehoboth, do. 30; m. c. 12; wh. and prev. dona. cons. JOHN W. UNDERHILL an H. M. 42 00—55 00

Worcester co. North, B. Hawkes, Tr.
Ashburnham, 1st cong. ch. 8 85

Worcester co. Central Asso. W. R. Hooper, Tr.
Berlin, Cong. ch. 20 00
Northboro', La. (of wh. for N. A. Indians, 55; for *Anna Brigham*, Ceylon, 20;) 130 00—150 00

10,195 85

Andover, Chapel cong. 155; Theol. scm. 160; Rev. E. P. Barrows, 10; Auburndale, a friend, 10; Bedford, Jonathan Lane, wh. cons. Rev. HENRY J. PATRICK an H. M. 50; Cambridge, la. asso. 50; Cambridgeport, 1st evan. ch. and so. 200; Chelsea, Winnisimmet ch. and so. m. c. 67,25; Lawrence, Lawrence st. ch. and so. 31,75; Lowell, Mrs. P. H. 1; Methuen, 1st cong. ch. and so. gent. and la. and m. c. to cons. JOSEPH EASTMAN an H. M. 115,02; Malden, cong. so. m. c. 13,85; Reading, Old South ch. 90; South Reading, cong. ch. and so. (of wh. to cons. Rev. JOSEPH D. HULL an H. M. 50;) 88,37; B. Yale, 10; Winchester, cong. ch. and so. to cons. JOHN T. MANNEY, and Mrs. ELLEN E. MANNEY H. M. 195; absent m. c. 12; a friend, 5; unknown, for the Jews, by B. Perkins, 5; 1,269 24

11,465 09

Legacies.—Newbury, Belleville, George Pilsbury, by JOSHUA PILSBURY, wh. cons. him and Mrs. SARAH D. PILSBURY H. M. 200; Westboro', Daniel H. Forbes, by E. T. Forbes, Ex'r, 50; 250 00

11,715 09

CONNECTICUT.

Hartford co. Aux. So. A. W. Butler, Tr.
Bristol, m. c. 45 00

East Hartford, La. so. for ed. of youth at Gaboon m. 30 00
Hartford, A friend, 5; Pearl st. ch. T. Smith, 100; friends, 6; Centre ch. m. c. 17,47; 128 47
Hartland, Mrs. S. G. Merrill, 20 00
Plainville, which and prev. dona. cons. JOHN WIARD an H. M. 12 85
Windsor, 1st so. 25 00—261 32

Hartford co. South, H. S. Ward, Tr.
Eastbury, m. c. 25 00
Middletown, 1st so. gent. and la. 58 00—83 00

Litchfield co. Aux. So. G. C. Woodruff, Tr.
Colebrook, Cong. so. (of wh. from Rev. Dr. Robbins, 20,) wh. cons. Rev. ARCHIBALD GEIKIE an H. M. 50 00
Winsted, 2d cong. church and so. 26,02; m. c. 37,49; which cons. Rev. C. H. A. BULKLEY H. M. 63 51—113 51

Middlesex Asso. E. Southworth, Tr.
Chester, Rev. E. G. Swift, 10 00
East Hampton, Cong. ch. 63 00
Haddam, do. m. c. 8 00—81 00

New Haven City Aux. So. F. T. Jarman, Tr.
New Haven, Rev. S. Johnson, 5; Centre ch. 50; Yale college, m. c. 10; South ch. m. c. 6,62; L. 2; North ch. s. s. for *Samuel Dutton*, Ceylon, 24,80; 98 42

New Haven co. East, F. T. Jarman, Tr.
Durham, North cong. ch. 49 42
North Guilford, A friend, 10 00
Wallingford, Cong. ch. 52 54—111 96

New Haven co. West, A. Townsend, Jr. Tr.
Birmingham, Cong. ch. 11 00
Mt. Carmel, do. 40 00
Waterbury, 1st so. 132,72; m. c. 50; 182 72—233 72

New London and vic. C. Butler, Tr.
Lisbon, 1st ch. H. L. R. 2 00
New London, A friend, to cons. JOSHUA COIT an H. M. 100 00
Stonington, A friend, 2 00—104 00

Tolland co. Aux. So. L. A. Hunt, Tr.
Ellington, Mrs. C. H. 4; Mrs. M. N. B. 1; 5 00

1,091 93

RHODE ISLAND.

Kingston, Cong. so. 20; Little Compton, a friend, 5; Providence, S. S. W. 5; Tiverton, cong. ch. m. c. 24; 54 00

NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.
Brooklyn, Church on the Heights, 704 51
Carolinc, R. D. ch. 11 00
Flushing, do. 13 40
Kingston, 2d do. 3 00
Leeds, R. D. ch. 14 00
Montgomery, do. 154 79
New York, North West do. 23d st. m. c. and coll. 33 30
Poughkeepsie, R. D. ch. 71 59
Schuylerville, do. 52 25
Tarrytown, 1st do. 18 31
Union Village, R. D. ch. m. c. 11 00
Classes of Ulster, Blue Mountain, R. D. ch. 7; Kingston, do. m. c. 96,26; Marbletown, do. m. c. 64,50; New Paltz, do. 84,93; North Esopus, do. 14; West Hurley, do. 2; avails of missionary boxes, 12,20; 280 89—1,368 04

Buffalo and vic. J. Crocker, Agent.
Silver Creek, Pres. ch. 40 00

Geneva and vic. G. P. Mowry, Agent.
Bellona, Chil. of H. Ansley, 1 63
Geneva, W. H. S. 2 00
Ludlowville, Pres. ch. 12 00
Ovid, do. m. c. 7 00
Pultney, 1st do. 15 00
Trumansburg, Pres. ch. 42 50
Youngstown, Pres. ch. 10 00
Watkins, do. 20 00—110 13

Greene co. Aux. So. J. Doane, Tr.
Hunter, Pres. ch. 10 00

Monroe co. and vic. E. Ely, Agent.
Rochester, Brick pres. ch. m. c. 22,68; s. s. for *Erastus Shepard*, Ceylon, 20; 42 68

New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. Mrs. Mary Ann Blatchford, wh. cons. Miss E. JENNIE BLATCHFORD an H. M. 100; a friend, wh. and prev. dona. cons. OLIVER B. GREEN an H. M. 31,50; a friend, for Gaboon m. 50; Mercer st. ch. 810; a lady, for Choc. m. 5; Ch. of the Puritans, H. F. Morgan, wh. cons. Mrs. PAMELIA MORGAN of Norwalk, Ct. an H. M. 100; G. D. Phelps, 100; Thomas Reyner, 50; I. A. Sweetser, 100; J. Lee, 50; Samuel Isham, 50; H. W. Warner, 25; H. A. Richardson, 25; Mr. and Mrs. Camp, 40; indiv. 295,81;) 3,330 45

Oneida co. Aux. So. J. Dana, Tr.
New Hartford, Pres. ch. 51 78
Paris 1lill, s. s. for African chil. 20 55
Utica, 1st pres. ch. m. c. 7,38; H. F. 10; 17 38
89 71
Ded. disc. 71—89 00

Otsego co. Aux. So. D. H. Little, Tr.
Middlefield, Coll. 65; s. s. 8; 73 00

St. Lawrence co. Aux. So. H. D. Smith, Tr.
Gouverneur, Enos Wright, which and prev. dona. cons. Miss ELEANOR W. Wright an H. M. 65 00
Potsdam, Cong. ch. and so. 40; Mrs. J. H. E. 10; 50 00—115 00

Watertown and vic. A. Ely, Agent.
Watertown, 1st pres. ch. Mrs. S. A. M. 10 00

5,188 30

Adams, 14; m. c. 10; R. Stow, for *Edward W. Stow*, Ceylon, 10; Albany, 4th pres. ch. 100; 2d pres. ch. 947,76; W. H. Ross, for *Anna Ross*, Ceylon, 20; Amsterdam, Rev. A. L. C. and wife, 10; Barre, cong. ch. 4; Chatham 4 Corners, R. D. ch. juv. miss. so. 7; Claremont, S. McI'. 1; Corning, pres. ch. s. s. for Royapooram station, India, 25; Crown Point, 2d cong. ch. 15; Dansville, 1st pres. ch. 21,81; Gloversville, cong. ch. and so. Charles Mills, 100; D. C. Mills, 100; A. Judson, 100; S. S. Mills, 80; J. V. Place, 50; J. S. Case, 30; A. Hosmer, 25; Mrs. M. Parsons, 20; J. Parsons, 20; H. N. Dunning, 20; S. G. Hildreth, 25; E. Leonard, 15; N. Belden, 15; D. Spaulding, 25; U. M. and S. B. Place, wh. cons. JOHN JUDSON an H. M. 100; E. L. Burton, 12; W. C. 10; Z. C. 10; D. S. F. 10; M. C. B. 10; J. S. 10; G. W. H. 10; U. C. 10; Mrs. A. H. 10; indiv. 55,25; disc. 2,39; Hagaman's Mills, prcs. ch. 10; Hartford, D. D. 2; Jewett, prcs. ch. 10; Lewis, cong. ch. 11; Lumberland, cong. ch. 4,25; Mainc, cong. ch. m. c. 7,75; Miller's Place, Mt. Sinai cong. ch. 50; Montgomery, 1st pres. ch. s. s. for church edifice at Aintab, 10; Moravia. cong. ch. m. c. 5; Naples, m. c. 1,57; Northville, young people's miss. so. 6,53; Nyack, pres. ch. 17,47; Parsippany, ladies' rea. and sew. so. 22,50; Patchogue, cong. ch. 10; H. M. A. 1; Rushford, R. Norton, 10; Sag Harbor, 1st pres. church, 50; Saratoga Springs, prcs. ch. 317,56; Stephentown, prcs. ch. 6; Troy, 1st pres. ch. m. c. 50; Volatic, pres. church, 36,50; Wading River, cong. church, m. c. 10; Walton, cong. ch. 23; s. s. which and prev. dona. cons. Rev. VINAL SMITH an H. M. 28; Waverly, prcs. ch. m. c. 25; Yonkers, prcs. ch. Rev. W. C. Foote, wh. cons. Rev. CHARLES W. BAIRD an H. M. 50; 2,830 56

8,018 86

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Two sisters, 1 00
Clintonville, R. D. ch. 15 00
Freehold Village, do. 70 00
New Brunswick, 1st do. 19 50
New Durham, R. D. ch. 40 00
Middletown, do. 36 31
Montville, do. 11 00
Pompton Plains, do. 50 00
Raritan, 3d R. D. ch. wh. and prev. dona. cons. JOHN FRECHS, JOHN R. STAATS and Rev. JAMES A H. CORNELL H. M. 202 41—445 25
Elizabethtown, 2d pres. ch. 459; Paterson, Mrs. Catharine B. Atterbury, wh. and prev. dona. cons. EDWARD J. C. ATTERBURY of Trenton an H. M. 50; Plainfield, 2d pres ch. m. c. 20,50; Mendham, pres. ch. 79; Rahway, 1st pres. ch. wh.' cons. Rev. EDWARD LATHROP, D. D. of New York city, an H. M. 50; 658 50

1,103 75

PENNSYLVANIA.

Brandon, Pres. ch. 4; Catarauque, 1st pres. ch. 25; Cherry Ridge, M. D. 2; Easton, R. D. ch. 23,50; Erie, D. H. S. 58c.; Harrisburgh, 1st pres. ch. I. W. Wier, 30; Mrs. I. Briggs, 30; Miss I. T. Todd, 30; indiv. 168,25; chil. 4,13; Philadelphia, Arch st. pres. ch. m. c. 192,54; B. A. Fahnestock, 50; 1st pres. ch. G. P. 5; Pittsburg, 3d do J. Bissell, 50; W. Thaw, 50; m. c. 39,66; indiv. 267,34; Providence, C. Barlow, 1; Waterford, pres. ch. 6; 979 00

DELAWARE.

Wilmington, Hanover st. pres. ch. for *George Jones*, Ceylon, 20 00

MARYLAND.

Board of Foreign Missions in German Ref. ch. Rev. Elias Heiner, Tr.
For church edifice, Aintab. 50 00
Baltimore, Two friends, by Rev. Dr. Hamner, 50 00

100 00

Legacies.—Baltimore, Edward Wright, by Rev. J. G. Hamner, D. D., Ex'r, 5,000; ded. State tax, 125; Mrs. Ann Giles, by William F. Giles, Ex'r, 1,373; 6,248 00

6,348 00

VIRGINIA.

Cook's Creek and Harrisonburg chs. 43 00

GEORGIA.

Savannah, R. Dunning, 25 00

OHIO.

By G. L. Weed, Tr.
Bloomingburgh, Pres. ch. 12 50
Cincinnati, 2d do. 10,50; 1st ortho. cong. ch. m. c. 8,67; union s. s. 17th ward, 5; 24 17
Dresden, Pres. ch. 25,55; m. c. 36,33; disc. 2,20; 59 68
Elizabethtown and Berea ch. 60; Rev. B. W. Chidlaw's fam. 5; 65 00
Harman, Cong. ch. m. c. 30,40; s. s. 7,08; 37 48
New Carlisle, Pres. ch. 38 00
Pomeroy, do. 23 00
Red Oak, do. for Dakota m. 4 00
Walnut Hills, Lane sem. ch. 5; m. c. 15,43; C. U. A. 1; 21 43

285 26
Ded. disc. 75—284 51

Hudson, Western Res. col. 5; Rev. A. Emerson, 25; Rev. K. N. Day, 10; Prof. H. 3; Tallmadge, Benev. asso. 69,30; Strongville, Rev. T. W. 1; Tiffin, a friend, 1; 114 30

398 81

Legacies.—Newark, Mrs. Polly Smith, by G. L. Weed, Tr. 100 00

498 81

INDIANA.

Greenwood, H. M. C. 3; Putnamville, pres. ch. m. c. 5; Valparaiso, Mrs. S. Fifield, 10; 18 00

ILLINOIS.

By G. L. Weed, Tr.
Monticello, Pres. ch. 50 00
Alton, Pres. ch. 66,19: Brighton, do. 25; s. s. 11,18; Bunker Hill, ch. 47,65; Moline, E. G. 10: Payson, a friend, 1,75; cong. ch. 10; Quincy, 1st cong. ch. 46; Sheffield, cong. ch. m. c. 10; Woodburn, cong. s. s. 5; Woodville, N. Cooke, 25; 257 77

307 77

MICHIGAN.

Brighton, Pres. cong. 8; Rev. C. Osborn, 10; Dover, Rev. P. S. 3; Grand Haven, Dutch benev. so. 10; Jonesville, 1st pres. ch. (of wh. fr. Mrs. D. for sem. at Bebek, 5; s. s. for ed. in Madura, 73c.;) 27; 58 00

WISCONSIN.

Eldorado, W. Leith, 15; disc. 23c. 14 77

IOWA.

Bellevue, Ch. 5; Coltonville, do. 3; Keosauqua, cong. ch. 3,40; Muscatine, cong. ch. 54; Lucas settlement, 12; 77 40

LOUISIANA.

New Orleans, H. J. Rumsfeldt, 7 50

TEXAS.

Polk co. R. S. G. 5 00

IN FOREIGN LANDS, &c.

Diarbekir, Assyria, Harmdy Pasha, 80; Kennan Pasha, 4; 84 00
Dwight. Cher. na. Mrs. Pettet, 1 50
Pine Ridge, Choc. na. Miss Aiken, 10 00
Satara, India, 124 50
Stockbridge, Choc. na. Miss Mercy Whitcomb, for ed. of a boy in Nestorian m. 50 00

270 00

Donations received in May, 26,031 11
Legacies, 6,657 00

$32,688 11

☞ TOTAL from August 1st to May 31st, $246,371 18

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in May, $301 63

DONATIONS IN CLOTHING, &c.

Auburn, N. Y. A box, fr. Miss S. Oliphant or B. Fosgate, for Rev. L. Smith and others, Sandw. Islands.
Cambridge, Ms. A quilt, fr. Mrs. M. C. Turner, for Mr. Ladd, Smyrna.
Fairhaven, Ct. A box, fr. Girls' miss. so. for Mr. Howland, Ceylon. 13 00
Germantown, Pa. A box, fr. la. of 1st pres. ch. for Allegheny m.
New York city, A keg, fr. la. of Chelsea pres. ch. for Dr. Gulick, Micronesian m.

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